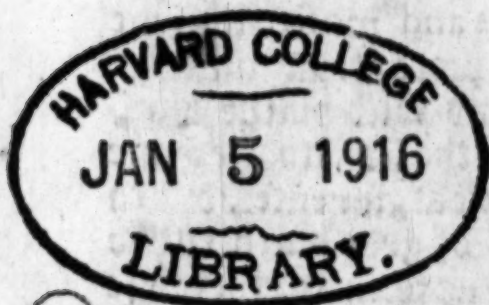


A Confu-

tatiō of vnwrittē verities/both bi the
holye scriptures and moſte auncient
autoꝝ/and alſo probable arguments/
and pithy reaſons/with plaine aunſ-
wers to al(oꝝ at the leaſt)to the moſte
part and ſtrongest argumentes/which
the aduerſaries of gods truth/either
haue/oꝝ can bꝝing forth foꝝ the proſe
and defence of the ſame vnwritten va-
nities, verities as they woulde haue
them called:made by Thomas Tran-
mer/late Archebiſhop of Cantorbu-
rie/Martyr of god/and burned
at Oxford foꝝ the deſe of the
trewe doctrine of our ſauis
our Chriſt/translated
and ſet forth/
by E. P.

**The contentes wherof/thon
ſhalte finde in the next ſide
ſollowinge.**

C1171.35*



Treat fund

829

The contentes.

Firste, the p̄face of the trans-
lator to hys contrye men and
brethren of Englande.

ca. . That the word of god/ written
and contained within the Cannon
of the Bible, is a trew/ sounde/ per-
fect/ and whole doctrine/ containinge
in it selfe full ye all thynges nedefull
for our saluacyon.

ii. That the writinges of the olde fa-
thers/ without the written woorde of
God/ are not able to proue any doc-
tryne in religion.

iii. That generall counsels haue no
auctorptye to make newe Articles of
our fayth.

iiii. That nothyng can be proued by
oracles of Angels/ touchyng religion

v. That apparicions be vn sufficiente
to that purpose.

vi. Neyther ar miracles able to proue
the same.

vii. Custome also is of no strength in
this case.

viii. Reasons against vnto written veri-
ties.

The contentes.

ix. Scriptures alleged by the papistes
for vntwittē verities, with answers
to the same.

x. Doctors to the same purpose, with
their answers.

**The papistes objections with answers
vnto them,**

The Preface.



But Chryſtyn harte
(dearelye beloued con-
tremen and brethre / in
oure ſauyours Chryſt)
can abſtayne from depe
ſobbes and ſorowefull
ſyghinges: What naturall and kinde
harted man can forbear weping, ſo
oſt as he calleth to remembraunce
the Lordes byneyarde within the
realme of Englande (whiche he him-
ſelfe had of late ſo ſtronglye hedged/
walled and fenced rounde aboute, by
the princes of moſt famous memozy/
King Henry the eighte, and Edward
the ſixte / and planted therein the pure
vine of his owne bleſſed woorde / by
Godly preachers his gardeners) to be
ſo ſodenly broken down, deſtroied / wa-
ſted and wrooted by by the rootes, by
the wilde bore of the wood, and the
beaſtes of the field / that is, by the Ro-
A.iii. miche

Esai. v. 2

Kings & ru-
lers, oughte
to be aiders
and not ins-
uaders, hel-
pers and not
hurters, des-
fences and
not offices
to gods peo-
ple.

Pſal. lxxx.

The p̄face.

Gods word
is a fyvere
& pleſaunt
grape and
comforterh
the harte of
man to euer
laſting ſals
nacion.
pla. ciii. b

miſſe Biſhoppe and hys bloodye mi-
niſters: and now in the ſame vineyard
to ſee planted, take roote and proſper
bꝛambles, bꝛars and hēlockes that
is groſſe ignoraunce, naughtie doctrie,
faulſe woꝛſhippe of God, and ſuche o-
ther kindes of moſte ſtinkyng, vile
and filthye weedes. Oh what a ſweet,
and pleaſaunt grape of godly doctrine
was thē gathered in England, to the
great comfort and reioyſing of al thē,
that lounglye taſted thereof? Then
was gods word (foꝛ that is the ſweete
and pleaſaunt grape that maketh glad
the hart of man) with great freedome
preached, earneſtly embraced, and with
greedy hartes in all places receaued.
Then was Godes great gloꝛy marue-
louſly auanced. Then the onely me-
rytes of Chꝛyſte, then trewe repen-
taunce foꝛ oure former ſynnes, then
truſt in gods mercy through the death
of our ſauyoure Chꝛiſte, with a newe
Chꝛiſtian life, waſ truly publiſhed, &
preached euery wher. Then was then
the common praier rightlye vſed, and
the

The p̄face.

The Sacramēts (Baptisme I mean
and the holi Communion) in suche a
tounge and language set forthē that
all people myghte vnderstande them.
Then were they playnlye ministred
without any iuglinge oz sozcerie, ac-
cōrdyng to Chrystes institucyon and
the rule of hys holye worde. Whiche
worde at that time had the p̄yce &
bare the bell awaie throughe oute the
whole lande.

With that were all pulpettes filled/
Churches garnished, p̄lters shoppes
furnyshed and euery mans house dec-
ked. With gods word was euery mā
mouth occupied, of that wer al sōges,
enterludes, and plaies made. But (a-
las) so long till all was playde vnder
the boorde. But what was the cause
of all this? Truly none other thing,
but oure owne synnes and wickednes.
For we were talkers onelye and not
walkers, lippe gospellers, from the
mouth outewarde and no farther.
We were euen suche as the prophet
speaketh of, saying: thys people hono-

tes of the
most parte
were na-
ked, bare &
emptie, as
the profe
now, alas
to vvell de-
clareth.
Sinne is the
cause vvhā
god t̄feth
his vvords
from any peo-
ple.
Esa. lxvi.

A.iii.

reth

The p:eface.

reth me with their lyppes/ but are
farre from me with their hartes. We
coulde speake of gods word/ and talke
glo:ously therof: but in oure hartes
we were full of pryde/ malice/ enuye/
couetousnesse/ backebitynge/ rioting/
harlot hauntinge/ no whitte bettered
at all/ then we were befoze/ vnder the
Popes kingdom. Nothing was in vs
amended but only our tonges, no noz
they neither/ if I shall speake ryghtly
and as the trueth was in dede. For be-
sydes oure communycation of scryp-
ture/ we vsed detraction of our neigh-
boure/ filthy talke/ with many proud
bragges of our selues. We red not the
scryptures, neither harde them for a-
ny amendmente of oure owne wic-
ked lyues: but onely to make a bragge
and a shewe thereof/ to checke and to
taunte others/ yea and to spy small
motes in other mens eies/ but nothing
desyerous to see the greates beames in
oure owne. This I saye (to talke and
not to walke/ to say & not to do) was
not onely amongst the vnlearned sort:
but

Math, vii. 2

The pface.

but also amongest the greate clarkes
and chese preachers of gods worde.

Whiche thyng (as I iudge) was the
only cause/why god/by his iust iudge
mente/suffered his electe and chosen
bynciarde to be thus troden downe/
wrooted vp, and myserably afflicted

by thys bloodye Bore of Rome, and Psalm. xxii.

the fatte Bulles of Basan/hys cruel
officers. Thys is the cause/why God
hath suffered thys greate Antichryste
to disgrace the merites of Christes pas
sion/and in place thereof/to sette vp
mens merytes/and in steade of hys
sufficent satisfaction vpon the crosse
once for all/to sette vp hys masses sa
tisfactorie for the synnes, both of the
quicke and deade.

The Pope
geneth lies
for trueth,
poison for
nourishing
sustenance,
and mini
streth death
for life.

This is the cause/that this mostes
rous beast hath taught the inuocation
of saints, and the same to be our me
dyators to God, and satysfiers for
oure synnes. Where as befoze/in the
fozenamed bynciarde/ was planted
Thryste Iesus the trewe breade, that
came downe from heauen, and that
mosie

Iohn. vi. e.

The p̄face.

Iohn. iiii. b.

moste pure well of the water of life: now after the wrooting of this monstrous and rauenous Bore/are by spronge coniured bread/coniured waſter/to driue awaye euill ſpirites/and to poure oure ſinnes.

psal. cxv.

Hierm. x.

Exo. xx. 2.

Thys bloody Bore/ besides al miſcheues that he hath done to the viues yarde/ yet ceaſeth he not/with ſaggot/ſier/and all other cruell tormentes, to conſtraine and compel men to worſhip 3images, the worke of mens handes, to knele to them, to reuerēce the/ to bow to them/and with all maner of obeiſaunce to honour them/ cleane contrary to gods cominaudementes/ who ſaith: thou ſhalte not make to thy ſelfe (much leſſe then to honour/ reuerence/ and worſhippe them) any grauen 3image/ noz the likenes of any thing that is in heauen aboue, oz in the earth beneth/ oz in the water vnder the earth/ thou ſhalt not bowe down to them /noz worſhippe them. But yet theſe ſhameles wretches be not aſhamed to ſaye/that 3images are neceſſary

The preface.

farie/because they be laie mens booke/
teaching them/instructing them/and
leading them to the trewe worshippe
of god. Oh great blasphemie/Oh sa-
cilege/Oh spitfull robbery. What is
blasphemie/what is sacrilege/what
is robbery/if this be none:god geueth
his worde wzitten to bee euery mans
booke/and his pure/everlastinge and
vndefiled commaundementes/as suf-
ficient instructions for all men/to the
trewe worshippe of him. But these
earthly wzoters(the Pope/I meane/
and his prelates)as though they wer
wiser then God/will teache men to
worship him with ymages/althoughe
the same be vtterli forbidden by god/
thzough out the whole course of his
holy scriptures.

These/and suche other false and
fained doctrines/cōtrarie to the scrip-
tures of God/contayned in his holye
Bible/are now blowen out/blustered
and yelled forth in euery pulpit. Eue-
ry streate soundeth of these/yea euery
pynners house is filled with such vn-
godly

Gods vword
is sufficient
to instructe
al men in
the true
vvorship of
god,vvith-
out images.

priestes thi-
them selue.
vviser the
god.

The p[re]face.

gobly baggage/ yea and the same are
cominaunded by publique aucthority
(which is much to be lamented) to bee
sette forth, and the sincere doctrine of
Christes holy worde/ cleane put to si-
lence/ and bitterlye condemned. Ney-
ther maye any man reason/ or once
doubte of their doctrine/ vnder paine
of excommunication/ naye rather vnder
paine of burning.

The Pope
maintaineth
his doctrine
by fyer and
saget, and
not by the
holie scrip-
tures,
A v[er]e here
sage, if the
v[er]e not
obstinate
and shames
h[im]selfe.

And when thei be not able (as they
are not able at any time in dede) to
proue any of these doctrines by the
worde of god written, then they flye to
their vnwritten verities, that is, to
certain things deliuered (as they saie)
from the Apostles by worde of mouth
without writing. Whiche thynges are
to all men vncertaine: for no ma kno-
weth certainly/ what they are. But
whatsoever pleaseth them/ and ma-
keth for theire purpose, profite/ and
Lordly ambitious: that is an vnwryt-
ten verite/ not to be gaine saide, or de-
nied. This is their wote anker/ bul-
warke, and extreme refuge/ wherun-
to

The pꛛeface,

to they flie/whensoever they are forced/and constrained by gods woꝛde.

These they make their foundation/wherebpon they builde/ and mayntaine all their superstitions/Idolatries and heresies. Whiche foundations I truste by gods grace and helpe so to wake/both by the open scriptures/by the full consent of all the moste auncient writers/and by probable reasons/that the building therebpon shal haue a fall.

foꝛ this is most true, that no **bu** If vñvrites
written verite is, oꝛ can be necessarie ten verities
foꝛ our saluacion. foꝛ then shoulde the vñv necessary
sacred and holy scriptures/written by uacion, then
the Apostles in the spirite of god, and gods vñvord
sealed with their bloodes/seme to bee vñvere nos
insufficient/and not able to bring be sufficient
vnto saluacion. But what a greate thereto.
blasphemye that shoulde bee to God
and his most holy spirite, all men (I
trust) that list to reade the same scrip-
tures/easily shall perceaue. But whē
these vñvshamefast robbers are put to
their shiftes, brged and forced herein/
by

The p̄face.

there. vii. a.
yea this is
their strong
sovre and
bul vvarfe
of defence:
and iear
vveafe ins
ough, not he
ing vvalled
about vwith
gods vword
gods true
churche, be-
cause it is
grounded
vpon the
vvorde of
grace, can
not erre in
maters of
saluacion.

The church
that vvan-
dereth from

by the open and manyfeste word writ-
ten/then haue they another startige
hole to crepe out at/ cryinge and yel-
ling: templum domini/ templum do-
mini/ templū domini &c. the church/
the churche, the churche/ affirmynge
in plaine wordes, that the church can
in no wise erre, oz be disceaue. And
heare they disceaue theselues/ because
they make no distinctyon oz difference
of the churche. For there are two ma-
ner of churches/ one true/ perfect and
holy in the sighte of god, and another
false/ imperfect and vngodly. Trueth
it is, that the true churche of God/
beeing grounded, and sette vpon his
holy worde, (I meane the gospel of
grace) can not erre vnto damnacion.
But the other/ how shining and glo-
rious so euer it appeare, if it wander
abroade/ and be not contained within
the compasse/ and lymets of the worde
written/ is no true, but a fained and
forged churche. That Church/ as it is
without the compasse of Gods promi-
ses made in trueth, not onely maye
but

The pzeface.

but also both commonli/yea continu
ally erre and ge astraie: for they are
not couppeled to the head I hysie/
which is the life/the way & the truth.
Paul the Apostile of god/and elect ves
sell of saluacion/writing to the Gala
thians/hath these wordes:if we (saith
he) oz an Angel from heauen/preach
any other gospel vnto you, then that
we haue preached/hold him a curset:
and yet the papistes/ not featinge the
curse of God, dare bee bolde to teache
thinges, which Paul neuer knewe/
yea thinges cleane contrarpe to hys
euident and manifest teaching. Such
grosse Ignorance (I would to God
it were but Ignorance in dede) is en
tered into their heades/and such arro
gaunt boldnes pesselseth their harts/
that they are bolde to affirme no
churche to be the true churche of god/
but that which standeth by ordinary
suecession of Bilhoppes, in such pom
pous and glorious sort, as nowe is
seen. for if there be (say they) no such
outwarde and visibie churche, howe
shall

gods v word
v written,
mai & doth
erre in mat
ters of faith
and saluac
on,
galathi. i. b.

The papiste
feare not
gods curse.

The p[re]face.

Jerem. xvii
Psal. cxvi. c

That any man know whether he be of
the churche of Chryst/ and in the right
belefe/ or no: To this I aunswer, that
if our faith should be stayed upon the
outwarde, glisteringe, and pompeous
churche/ not ruled/ nor gouerned by
the determinate counsell of God in
his worde written: we shoulde neuer
be certaine therof, but euer wauering
and doubting/ which is the gate and
readye pathway to desperacion. from
whiche god defende his chosen flocke.
Cursed is he (sayth the scripture) that
putteth his trust in man. And whye
for all men (as the kinglye Prophete
Dauid saith) are lyers in their words,
and sinners in their workes.

By whiche wordes it appeareth
plaine/ that there was neuer man so
vertuous/ so holy/ nor so wel learned,
onely the writers of the holi scripturs
excepted/ but either of Ignorance/
or of neglygence/ there escaped some
faultes in his writings and doinges.
Yea the generall counsels themselves
also/ that they make so much of/ haue
notably

The p̄face.

notably erred/as hereafter shalbe declared. Yea such hath been the trueth of those seen churches/that one general counsell hath cōdemned another of heresie. Moreouer/ the outwarde seen church/wherof they bragge not a litel/hath neuer since the beginninge any space continued in the true doctrine of god. Let vs beginne at Moses/who was the first law geuer/and we shal see the state of this outwarde church/which consisteth in the ordinarie succession of Bishoppes/whether it be so as I haue said or no. When Moses was gone by to the mounte Sinai/to talke with God/and to receaue the lawe at his handes: did not Aaron, the hiegh Priest and Bithop, with al the people/in the mene space worship the golden Calse: reade the booke of Judges/and you shal see how the whole outwarde & visible church fell to Idolatrie and worshippinge of straunge goddes: as Baal, Ashtaroth/ goddes of the Edomites/ Moabites/ Philistines/and the Sirians. After
B.i. the

The general counsels haue erred and that inno small troubles.

Exodus,
xxii, 2.

The p̄face.

the reigne of king Dauid, howe many kynges were there (I praye you) in whose tyme false gods were not openly worshipped: All the kynges of Israel serued straunge gods wyth the consent of the Bishoppes/ priestes, & the hole people. And in Iuda, there passed not. iiii. or foure kynges after Dauid/ in whose dayes open Idolatrie was not allowed and practysed/ by the consente of the kynges, Bishoppes/ byegh priestes, Scrybes & Pharises. Which of the Prophetes did not the open & visibie churche persecute: Where was the visibie churche in the tyme of Elias: Were not al, that were knowne and thought to be of the churche/ worshippers of Baal: in somuch that Elias thought there had bene left aliue of gods true churche, but himselfe only: And yet not wythstandynge God had preserved hys churche, knowne but onely to hymselfe, for he knoweth who are his. Who smote Micheas the true Prophete of God, but the chiefe Priest and Bishoppe Zedechias: And

2. Tim. 2.

3. Reg. 22

be

The p̄face.

he with foure hūdzed P̄yestes moze
of his owne minde and religion/ discea
ued Achab/ and promysed him victoꝝy
ouer the Assirians/ although God
had made them no such promyse/ but
rather had pointed the contrarȳ/ as
it came to passe. Who commaunded Je
remy to be beaten for his true prophe
syng/ but Shaihur the Archebithope
Who perswaded wyth the kyng/ that
Jeremy the true P̄rophete of God/
was a sedicious felowe/ and wente a
bout to discorage the people in Jerusa
lem/ that they shoulde not resyste Na
buchodonozor kyng of Babylon/ but
the p̄yestes: Yea/ and when the kyng
deliuered him out of prison/ who but
these holy men of the Churche/ procu
red hym to be caste agayne into a depe
doungyō where they would haue fa
myshed hym/ if God had not put in
the kynges harte to take hym out and
deliuer him: These be the fruites and
practyses of the bysyble and seene
Churche / whyche / if it bee true
B.ii. that

Hiere. 26

This and
such like
is the re
warde of
al true
preachers
and faich
ful ser
uauntes
of god.

The p̄face.

1. Machab.
vii. c. ii.
Machab.
beorum.
iiii.

Math. iiii
b. xii. c.
xxiii. d.

that the papistes say / canot erre. But
what so euer they saye it forceth not:
for we knowe what the spiritualty/
as they cal theselves / haue bee since the
beginning, the verye exp̄essed image
wherof is set forth and declared in the
Machabees / as they that reade the
story shal perceaue it wel inough / by Al
cinus, Simō / Jason, and Menelaus.
Now let vs come to the new testamēt
and see what the visibie and known
churche was vnder it. Who was the
true churche / or how was it known
to the people in Christs times? The
hieh Priestes / Bishoppes / Scribes /
Pharises / and Saduces / whiche ap
peared outwardly and boasted them
selves to bee the churche of god: were
indeede / as Christ called the / serpētes /
the generations of vipers / hipocrites /
childzen of hell / painted tombes / perse
cuters of true religion, and murthe
rers of the prophetes / yea of him selfe
and his Apostles: men that shut vp the
kingdome of heauen / so that neyther
they would enter therein themselves,
nor

The pface,

nor suffer the poore simple that were
desierous to knowe the trueth, to en-
ter: but excommunicated/and thrust
them out of the churche/as men caste
awaye/as heretikes/and forsaken of
God/whosoever beleued on Chryste.
Who commaunded the Apostles that
they should preach no more in Christs
name: Who caused Steuen to be sto-
ned: And James to be throwne of the
pinacle: who gaue auctoritie to Paul
to bind/and bring before them, al that
professed Chryst: Who commaunded
him to be buffeted: Who accused him
beeefore Festus and Agrippa: Who stir-
red the Gentils against hym in al cou-
tries/where he wente to preache, but
the churche: If you wil then nedes
Judge the outwarde visible churche/
that sitteth in Moses chayer (though
they doe not as the chayer requyreth)
to be the true churche of god: I pray
you then tel me, who caused Constan-
tinus the Emperor to banyshe Atha-
nasius: Who exiled Chrysostome, and
many other moe godly and well lear-

Act. liii. d

Actes,

vii. g.

Euse. ecc.

hif. lib. ii.

cap. xxii.

Acte. ix.

Actes.

xxiii.

Ruffini.

lib. i. cap

xvii.

B. iii.

ned

The p̄face.

Socratis.
Lib. 6.
cap. 18.

Marke
well the
fruites of
this out-
warde
churche:
and by
them ye
shal
knowe
what
they be.

ned Bishops & slew a great nōber of
godly & wel learned mē/ but the P̄ie
stes/ by seducig the Empris Eudoriat
who put out the eyes of Constantyne
the forth Emperour & caused him to
be slaine/ because he pulled the Images
out of the church/ being worshipped cō
trari to gods holi wil & cōmaūdemēt,
but his owne mother/ by the counsel
of the Pope & the Byschoppes/ being
then taken for the Church: Who de-
posed Henry the fourth Emperour/
causinge hys owne sonne to rebell a-
gainst him: Who deposed Childericus
the french kyng/ assailing his subiects
from theyr obedyence to hym & made
Dipine kyng in hys steade/ but the
Pope and hys Church men: Let vs
come to oure own realme and speake
of thinges done in our own memory.
Who procured kyng Henry the eyghie
in the beginning of his reigne to war
agaynst the frenche kinge/ where be-
sides the murther cōmytted/ adultery
was lerned/ theft & sacrilege practised/
lying/ swearing/ yea and forsweringe
wyth

The pꝛeface.

With all other kindes of byces vsed/
whych be the very frutes of war, but
the cleargy: foz the pope, the being in
warre with the french king, to make
his part good & the stronger, procured
the Bishops of the church of Englād/
beyng the Popes deare darlynges, &
chefe of the kinges counsel, to entytle
the kyng to his right of the realme &
crown of fraunce: & to encourage the
young kyng thereto, the Pope accur-
sed the kyng of fraunce & al his aiders
& succurrers. Then free pardons flue
abroade as thynke, as butter flies in
sommer: but so free, that the realme the Pope
therby and the sayd warres was rob maketh
bed of a grate deale of our treasure/ him selfe
and in maner halfe vndone. There equall to
was ful remission a pena & culpa/ prea God, yea
ched at pauls crosse, & almost in eueri rather as
sermō, through al England: promysing boue him
that whoso euer died in the Popes in this his
quarel/ his soule shoulde be in heauen promise,
befoze his bones wer colde. After whē
the same kinge Rentye had iustlye,
by the aucthoꝛyte of **G D D E S**
M.iii. worde

The p̄face.

This is
one of
the practises
of
prelates.

woꝛde/and the ful consent both of the
parliament/and conuocation/ aboly-
wed the vsurped power of the Bishop
of Rome: then the Pope enterdoyted
the whole Realme/and sent Cardinal
Boole from p̄ince to p̄ince/to excite
and moue them (if he coulde haue
broughte it to passe) to make open
warre against the king and the realm,
as it appeareth in a Sermon p̄ached
by Constall nowe Bishoppe of Dur-
ham/and set out in p̄ynte openly.

Which sermon & al other tel trutthes/
openinge the abuses and tyrannye of
the Bishop of Rome/are now put to
silence. Who were the woꝛkers of all
these mischeues/who these.iii.yeres
passe/hath persecuted / prisoned / and
burned so many learned and Godlye
men/onely foꝛ their true faythes sake
grounded vpon gods most holy woꝛde
(men woꝛthy to bee cōpared with the
olde martirs of the primitiue church/
as well foꝛ the constancye of theyꝛ
fayth/as also foꝛ pacience and charity
shewed at their deathes) but the
churches

The p̄face.

churche/as they call theſelues: who/
by their cruel tiranny/hath enforced
ſo many notable members of Chriſt/
(leauinge wife, childzen/ kinſfolke/
Landes and goodes) either to flye into
ſtraunge realmes/oꝛ els from town
to town, from Citie to Citie: onelye
becauſe they woulde not dꝛynke of
the benemous cuppe of the whore of
Babylon: who hath wrought al theſe
wickedueſſes, but onelye the mitered
prelates and their popi the prieſtes: If
we ſhal allow the ſoꝛ the true church
of god/ that appeare to bee the viſible
and outwarde churche/ conſiſtyng of
the ordinarie ſucceſſion of Biſhops:
then ſhal we make Chꝛyſt, whiche is
an innocent lambe without ſpot/ and
in whom is founde no gile, to bee the
head of vngodly and diſobediēt mem-
bers. Which thing is as impoſſyble/as
to make god, which is onli good/ and
nothyng but goodneſſe it ſelfe/ to bee
the aucthor/originall/ and cauſe of al
euill. ſoꝛ Chꝛyſt/as he is pure/ holy
and perſyte: euen ſo muſt his churche
and

The ſpiri-
tual man
neuer per-
ſecuteth
the car-
nal man,
but ſor-
geueth
him.
Hier. ad
Gala. iiii.

Exo. xii.
i. Pet. ii. d

The p̄face.

Eph. 1. d.
Collos. 1.

and members be to whom he (as the head) is adioyned and coupled. But if we allow the Pope/hys Cardinales/Bishops/P̄iestes/Mōkes/Chanō/friers, and the whole rable of the clergie/to be thys perfect church of god, whose doinges are cleane contrarie (for the most parte) to the wyll, and commaundement of Chryst/lesse and expressed in his woorde wyrtten: then make we him a synner, and his word of none effecte. for as swete agreeth wyth sower, blacke with white/darknes with light/and euil with good: euen so this outward, seene and bysyble church/consisting of the ordinari succession of Bishops/agreeth wyth Chryste. But here they wyll aske me/ how thal a man know whether he be in the right saith, but by this church. To this Chryste thal make aunswere himselfe, sayeng in the gospel of John, my shepe heare my voice/and thal not heare a straunger. And where (I pray you) hath Chryste left any voyce to be heard or folowed/ but in hys woorde wyrtten

John. 10.

The p̄face.

writte: Search the scriptures/ saith **John. 5.**
he: for they beare witness of me. Wher
he biudgeth you not searche vnto writ-
ten verities/ such as the outward/ sene
and pompeous church shall of theyr
own heades shewe you/ but the writte **2. Tim. 3.**
ten verities/ contained in the holye
scriptures/ whiche are profitable to
teache/ to improve/ to amende/ and to
instructe in righteousness/ that the
man of god may be perfect/ and prepa-
red vnto all good workes.

If thou therefore bee desperous to
knowe whether thou be in the righte
faith or no/ seke it not at mans mouth: **Psa. 116. c**
for all men bee lyers. Seke it not (3 **Goddess**
saye) at a proude/ gloriouse/ and waue word on
kinge sorte of Bilhoppes, & priestes: ly certify
but at gods owne mouth/ whiche is eth a man
his holy worde written / whiche can whether
neither lye/ disceane/ nor be disceaued. his sayth
Aske (3 say) seke/ and knocke by delys be good
gent study/ & earnest prayer vnto god/ or no.
who hath promised to geue to al the
that aske faithfulli of him the certainti
of good faith in their cōscience/ taught &
confirmed

The p̄face.

Trie euery
ry spirite
but allow
none fur
ther then
thei agree
with the
written
scriptus
res.

Goddess
word tri
ethall
thynges
whether
they be
good or
badde.

confirmed by the holye scriptures of
the olde and newe testament. And here
I forbid no man as though they shold
not aske and learne of the learned:
for that is good and necessarie/ yea
and allowed by gods trueth/ but thys
would I haue all men to dooe, to vse
discretion/ and wysdome in this mat
ter: and to knowe whether they be lea
ned/ godli minded/ and able to instruct
by the scriptures or no. And yet if thei
be/ beleue them no further, then they
can shewe their doctryne and exhorta
cion to bee agreeable wyth the true
worde of god written. For that is the
very touche stone/ whiche must/ yea
and also wyl/ trye all doctryne or lea
rning whatsoeuer it be/ whether it be
good or euill, true or false. And let not
men of small learninge be to curious
in asking or mouing darke and doubt
ful questions/ whiche breede contenciō
rather then godly edyfieng but lette
them be contente with the plaine and
open places of the scriptures. Let the
rather be earnest to obserue the com
maundementes

The p̄face.

insundementes of faythe and loue/
whiche are plainly set forth in Gods
boke, then to trouble themselves/ and
busy their heades wyth darke places:
for that is a thyng that hath done/
and also doth displease god very great-
ly. Yea I thinke surely, that these hea-
uy plagues/where wyth god most iust-
ly punisheth now this realme of Eng-
lande (whych I beseeche hym of hys
infinite mercy eyther to take cleane a-
waye, or els to mitigate them for his
electe sake) cometh not so much for
the simple/ innocente, and vnlearned
sorte, whych beeyng begiled throughe
theyr simplicitie/ by the craft and sub-
tylie of the wilie pappyses/ doe still co-
tinue in supersticion and Idolatrye:
but rather for the curious sort, which
preache straunge & farre fetched doc-
trynes, nothyng so muche to edyfieng
as to contencyous brawlyng. Yea I
would to god there were not a greate
number of them, that were and are
counted learned, whiche preache and
defende doctrines, whiche themselves
knowe

The p̄face.

know to be vntue / & cōtrary to the eu-
uidēt scriptures. Woldē god ther wer
not many hūdzēds of great gospellers
sometimes / that had not subscribed
with their own hāds & confirmed by
their opē & publique sermōs, the cōtra-
ry of that / which they once builded in
Chryst. And some of such (I know) in
perswading priuatlye with their olde
frēds, & aquaitaūce / haue cōfessed na-
lesse / but that they haue done cōtrary
to the truth / & the good perswatiō of
their own cōsciēce: & yet the same mē
cōsēll their frēdes for vnitie & peace
sake (as thei terme it) but rather thei
mai sai for feare of losse of goods & life
to obey wicked supersticiōs / naughtie
rites and dānable lawes. But what
peace / or what vnitie is that / that is a
gaynst god & his Chryst? And what pro-
fitte it a mā to winne al the world &
lose his own soule? for he that loueth
his own life more thē me (saith chryst)
is not worthy of me. for these mē sakes
therfoze / that is to saye / the stub-
burne papistes / that leade the worlde
in

Their cō-
sciences
shal ther-
fore cō-
dēne thē
for so do-
ing, if
they res-
pent not
in tyme.

Math. 16.

The pze face.

In blindnes/contrary to their own cō-
sciēces: & speciali for delicat gospellers
sakes/ whose wit & vertue is in their
tōngs/ hot disputers/ busi talkers/ tau-
ters & fault finders with others/ rather
thē mēders of thēselfes: for these two
sorts Iakes chesely (I say) god heapeth
these great plagēs/ that is persecuciō
of his word/ dearth/ daūget of war/ &
people of straūge naciōs/ likely to sub-
due & vtterli distroy that our realme/
except thei repēt/ & amēd their liues in
time/ & becōe not ōli forgetful of their
former euils: but also diligēt woꝝkers
& true folowers of the word/ that thei
haue so tightlīe cōdēned/ and refused.
Which if thei do not/ let thē be suer/
that al the plagēs which ar wozitten in
the boke of god/ & al the blood of hys
saintes/ which hath been shed frō iust
Abel vnto this presēt time/ shalbe pou-
red vpo thē. But howsoeuer these mē
do/ let vs (deare bꝛethꝛē) whose harts
god of his goodnes hath more mercye
fulli touched/ repēt & amēd our former
liues/ & ceasse frō al deade woꝝkes/ lest
we

the witte
and vera-
tue of de-
licate gos-
pellers is
in their
tongues.

Math. 23

The p̄eface.

we be partakers of the same plagues
with them. But thanks be vnto our
god/that hath so gentlye ordered vs/
foz thys we know/that god suffereth
not hys people longe to folowe theyr
owne mynder: but shortly punisheth
them/whiche is a token of his greate
louinge kindnesse towarde them. foz
this grace haue we of God more the
other people (as it is wyrtten) that
he suffereth not vs longe to synne vs
punished like other nacions/that whē
the daye of iudgemente commeth/he
maye punyſhe them in the fulnesse of
their synnes.

II. Mach.
vi. b.

If we synne he correcteth vs/ but
he neuer wythdraweth hys mercye
from vs/ and though he punyſhe vs
wyth aduersitye/ yet doeth he neuer
forsake his people. foz whō (as Paul
sayth) the Lorde loueth/ him he chaste
neth: yea and he scourgeth euery sōne/
whom he receaueth. But to leue this
digressyon and come to oure purpose
agayne: I wyl bryefely shewe you/
what the outward face of the church
and

Ebru. xii

The preface.

and religion hath bene in al ages/ such
such as hath pleased the mightie kigs/
Emperours/ and rulers of the world/
When Jeroboam set vp golden Cal-
ues at Bethel and Dan/ the Idolaters
and Leuites consented thereto/ and all
Israel worshipped them contrary to
gods commaundemente. When Iseas
bel had perswaded with her husband
about murther, he fulfilled her minde
and slewe all the Prophetes of God/
that he could come by/ only Elyas re-
mained, that was knownen to bee the
true Church, wherreas the Idolaters
of Baal were. iiii. And so tie in to
her. Ezechias destroyed the brasen ser-
pente, and restored the true religion/
worshippe of god: but Manasses, hys
sonne, sette vp Idolatrie/ maintayned
wicked religion/ and slewe them/ that
were good.

Josias restored ryghte religion: but
Jehoas and Jehoachim/ hys sonnes
forsoke it/ and al their Priestes and
subiectes with them committed Fou-
ltry. And generally/ what rely upon
Cal. Iesus

2. Para. 19

The will
of a wo-
man must
be follo-
wed, or
els al the
farr is in
the fier.
3. Re. 19. 6
3. Re. 18.
4. Re. 18.
4. Re. 21.

4. Re. 23.
4. Re. 24

The preface.

As princes wold,
so all
thinges
were
done.

Math. 26

Math. 27

So euer the kinge woulde haue, that
was stablyshed for his time: so that (as
Salomon saith of the Iudges) so mai
we saye of the Cleargye: what soeuer
saith the priuce, that sayeth the priest.
But lette vs once agayne come to the
new testament. Did not the head rus
lers of the churche, with the auctho
ritie of Herode and Pilate/condemne
Christ and his doctrine as erroneous
and sedicious: & al the people folowed
and cried Crucifige? Did not all the
Emperours befoze Constantine/ bea
ing seduced by their Bishoppes and
priesstes/condemne Chrysitian religion
as hereticall, sedicious, & trayterous/
& for the same murthered many thou
sandes of martirs: When Constant
yne was christened/ the was the true
religion first set forth and openly prea
ched by publique auctoritie: and yet
in the space betwene Chryste and this
Godlye Emperoure / God was not
wythoute hys churche, though it were
not knowen/ sene and so accepted of the
worlde, In thys Dynaces tyme/ and
by

The p̄face.

by his aucthorite/was kept the firste
and best general cōsel of Nice: where
was set forth our common Crede/ con-
taining shortly the chiefe and most ne-
cessary articles of our belief. Thys cō-
stantinus sonne Constantius/ fauo-
ryng the errour of the Arriās/ in the
cōnsell of Arimine / decreed that
Chryste was not **G O D**/but man
only.

Theodosi.
lib. 2.
cap. 18.

And then to call Chryste the sonne
of **G O D**/was by the v̄warde knowe
thurchē and by a general cōnsell, con-
demned for an haynous heresie. from
that tyme forth whē **P**anim p̄ynces
reygned/ **I**dolatrye and worshippinge
of false gods was the publike doctri-
ne. When heretiques reigned and bare the
rule, heresye was openly preached for
gods trueth. When the Emperoures
were Catholike/then was the true
doctri-
ne of the gospel openli preached.
And generally/ suche as was the faith
of the Emperoures/ kynges/ or other
rulers, such did the priests preach. And
if any by the aucthorite of gods word pre-
ached

The prie-
stes for
the most
part wer
double
faced,
turne rips
pettes
and flats
ceres,

The p̄face.

ched the contrary, or withstode their
corrupt teachynges/straight way he
was either deposed from his offyce/
condēned for an heretique, banished/
brent, or put to some other cruel death
After all these spronge vp the Pope/
that triple crowned monsier & greate
Antichrist/whiche toke vpon hym au-
thoritie/not onely ouer the Cleargy,
but also clymed aboue kinges and Em-
perours, deposing the at his pleasure/
and setled him selfe in the tēple of god/
that is, in the consciences of men/ ex-
tolling himselfe aboue God, dispensing
wyth godes lawes, and geuyng men
leauē to breake them, and to regarde
more his decrees, the the euerlastyng
commaundementes of god. And so it
came to passe in tyme, that to eat flesh
on the frydaye/or fasting daye was cou-
ted greater sinne the drōkenes, adu-
ltery or periurie. And whi/ because his
lawes were diligentlier and more
strayghtly looked to, and the offenders
thereof sorer punished, then Goddes
lawes. Hence this Antichrist of Rome
(J. Tay)

The pze face

(?) saye) was stablished in his full po-
wer/what soeuer pleased hym/ that
was take for gods lawe/and that was
decreed vpon by generall counsel/ con-
fir.med/and ratified by whole heapes
of clearkes. To speake agaynste that
was/and also now is/ detestable heres-
sy. and so heinous a cryme against the
holy gost/ (if it wer true that they say)
that it can not be forgiven/ eyther in
thys worlde/ or in the worlde to come.
Be that speaketh agaynste any of thys
decrees/ must vtterly be cōdemned for These be
an heretike/ accursed of god/ and dam the Po-
ned into hell for ever without redē- pes thun-
cion: except he recant/ abiure/ and de- der bolts
ny the trueth/ and set forth error and wheres
false doctrine/ and promise wyth a so. with he
lemne. Oth/ that he shal neuer preach seareth
teache/ noz defende the trueth hereaf/ the peo-
ter. Nowe let vs come to oure dayes. ple, and
Then king Henry the. viii. was (as he maketh
oughte to bee by gods lawe) made su- them to
preme head/ as wel of the Cleargye as incline
of the Laite: he/ by the consent of the to his
parliament and cōueacion/ set forth waies,

The p̄face.

in p̄nte a godly boke of religion, not
much varieng from that, which was
enacted in his ioune tyme Edwarde
the first,

It was a
smal mat
ter at that
tyme to
be disple
sed with
such mē,
and so
much the
more for
that thei
with stood
private
commo
dite.

But when he toke displeasure with
certayne Bishoppes as they terme
them) of the newe learnynge. because
they would not geue their consente in
the parliament, that the king shoulde
haue al Abbye landes to his own vs:;
but onely suche landes as were geuen
by his Vunceters/kinges of England,
and that the residue of those landes
shoulde haue bene bestowed to Aug-
mente the number of learned men in
the vniuersities: to the foundinge also
of Grammer scholes in euerye shire
of Englande/ where children (moste
apt to learninge) shoulde haue bene
broughte vp frely, and without great
cooste to their frendes/ and kyns/
folkes: to the foundyng of hospitales
where poore and impotent people shold
haue bene sufficiently prouided for/
with phisicions and surgeons, which
shold haue ministered both phisick and
surgery

The preface.

surgerie frely/ not onely to them/ but
also to all other poore folke wythin
this Realme: and also in euery thre
town/ & other market to wnes/ where
should be thought most mete and fitte
to set up diuers occupacions (most pro
fitable for the common wealth) where
al valiant and sturdy beggars shoulde
haue been set to worke/ and if they re
fused to labor/ then to force them ther
to by whipping/ stocking/ and hūger:
and the residue of the Abbye landes a
boue these/ should haue bene reserued
in the Common treasuries/ to ayde **Private**
the kynge in his warres or other af. commos
fares of his Realme/ and thereby to dite, and
haue fauored and eased the more hye **Popishe**
subiectes/ intaxes/ subsidies/ sistenes/ surreltie
& lones/ & such other lyke thigs: king ouercā
Bery/ as I sayd before) vpon the dis. good
pleasure take/ & by the incitaciō of the publike
old popish bishops/ shortly after (by con policie
set of the same/ or the most part of the/ and
that were makers of the first boke of brought
religion) set forth by ope parliamēt & in tirans
cōuocacion the .vi. articles/ as well a nye.
C. liii. greinge

The prefate.

getting with the former parliament
and the worde of god/as blacke wyth
white/light with darkenes/ **Chyſte**
wyth **Belial**/or with **Antichriſt**. But
after / when he was pacified wyth
theſe foresayd **Bpyſshoppes**/coſpydering
that they ſpake agaynſte the kyngeſ
profit not of malice/ but of good conſci-
ence and zeale to gods glory and the
common welth/ he mitigated the. vi.
articles/ and from that tyme forth,
more and more/ reſtored true religion/
and I doubt not but if he had lived he
would haue brought all thinges to a
better ſtate/ then he lefte it. But **Ed-
warde** the ſirte his ſonne, ſuccedynge
in his ſaid fathers place/ by the aduice
of his vncle the duke of **Somerſetter**/
the lordes of his counſell/ **Bpyſshoppes**
and the **Cleargy**: ſet furth ſuch a booke
of religion/ as (withoute boaiſt or dyſ-
praiſe of other be it ſpoke) was neuer
a better ſette forth ſince the **Apoſtles**
tyme.

Now/ after that god had plaged this
realme wyth the moſt greuous plague
that

The p̄face.

That euer came to it, in takyng awaye
from it so goodly a king as he was, yea
such an one as hath not bee read of, of
his age, in any realme, both for witte/
learning / sobernes and godlyness: in
his steade he hath set vp Aeneas Ma-
rye, who in thorte tyme hath pulled
downe that was not builded in manye
yeares, and brought in the bishoppe of
Rome (befoze iustly and by law of par-
liament abolyed with op̄e perjurie
of so many as gaue their voyces and
consent to the same. For they had all
made a solemne oth befoze, neuer to
releane his vniust vsurped power in
to the realme agayne.

With ye not (beyng seduced by the
peruured prelates) renoked and made
of none effecte, so many godly lawes
enacted by parlyament, that is, by the
consent of the lordes both spirituall &
temporal, the Cleergy and common
house: yea and by them, that wer the
chefe of king Henry her fathers pryue
counsel, and setters one of him in the
abolishing of the Bishoppe of Rome,
Thei are al perius
red, so
many as
gaue
their con-
sent to
the bring-
ing in
of the
Byshop
of Rome.
The By-
shoppes,
I warrāte
you were
none of
those: for
they can
not erre.
these are
trauerig
redes, &
persecte
wether
euen

The p̄face,

cockes,
that turne
ne with
every
winde.

By their
dedes ye
shall
knowe
the, what
they be.

Such open preachers and wyrters, as
gainst the Popes tyranny, with so pi-
thy reasons and strong argumentes:
as neither they themselves, nor any o-
ther after them, shall bee able at any
tyme rightly to assoyle and answer.
Yet these men were chiefe of counsell,
and procurers of the Queene, and first
workers in the parliamente to alure
the lordes and commons, to receaue
the Bishoppe of Rome againe for the
supreme head of thys realme, contrari-
to Goddes lawe, the lawes of thys
realme, and their own solemne othes.
And not only thys, but they haue tak-
en away the acts of mortmaine, and
premunire, and diuerse other statutes
that did bridle the vn-satiabie couetis-
ousnes and licencious libertye of the
Popes Priestes, and restored the
Acte ex officio. Which thing if it shold
long continue in this state that it is in,
the great tresure of this realme shold
come into the Cleargies hands, and a
great part therof shold fly to Rome
for Bishopricks, Benefices, Appela-
tions,

The Preface.

laeyons/pardons/ dispensacions and
such other baggage. But (say the Pa-
pystes) when scriptures be harde and
doutful/ and seme to be contrarye one
to another by mistaking and wroȝ vn-
derstanding, wherof diuerse heresies
doe arise: how shal a man knowe the
trueth in such diuersitie of opinions
both partyes groundinge thes elues vpon
the scriptures, but onelye by the boke of
churche/ which (as they saye) can not
erre: Saint Augustine shal make ans-
were herein for me, sayinge on thys
cap 28. wise: darke places are to be expounded
by moze playne places/ for that is the
surest way of declaring the scriptures
to expound one scripture by another.
And agayne he sayth that in things o-
penly contained in the scriptures/ are
founded all thinges that concerne faith
of good liuing & charite. And if any thig
cannot be tried by the certaine & cleare
places of the Scriptures/ let mas pre-
suptiō (saith he) stay it self/ not leaning
to either part: for this I am suere of
that if it were requisite to be knowen
In his. 3.
boke of
Christia-
do rine
cap 9.
In his. 1.
boke of
m. nres
and for
geuenes
of sinnes
tom. 7.
cap. vlti.
vpon

The preface.

Upon paine of damnacion, their shold
not lacke most playne and cleare auc-
thorities of the same in the scriptures.
But in seeking of the scriptures/let vs
seek no farther then is left in writig
by god our sauour/lest in despyrnyng
to much/we lese al. Sanct Chrysostome
also sayeth: it is not possible, that he/
whiche with earnest studie, and feruent
desier, applyeth him to the scriptures
of god/ shold euer be neglected of god/
but althoughe we lacke a master to
teache vs: yet the Lorde hymselfe, en-
terpyng oure hartes from aboue/ shall
geue lyght into our minds/ and poure
his bright beames into our reaso and
vnderstandyng/ and open the thynges
that be hidde/ and teache vs those thin-
ges wherof we be ignorant. There-
fore (sayth the same Chrysostome) if
thou wilt enter into the trueth of the
scriptures/ now aske by prayers/ now
knocke by good woorkes/ and searche
the olde auncient wyrters/ and aske
diuerse priestes, to knowe whiche bee
the true keye keepers/ and whiche are
the

Vpon
Genesis.
cap 14.
hom. 35.

In his vn
perfecte
worke
cap. 23.

The preface.

the false. for al thinges (sayeth he) are
plaine, and manifeste in the diuine
scriptures, what soeuer thynges are
nedeful ther to be opened. But if these
aucthors will not satisfie them, then
let them vse saint James counsell say **Iacob. 1. 5**
ing: he that lacketh wysedome, let him
aske it of god, which geueth to al men
indifferentlye, and casteth no man in
the teth, and it shalbe geuen hym. for
God is not parciall, nor regardeth a-
nye more a Pope then a Potter, a
Cardinal then a Carter, a Bysshoppe
the a Voucher, a Priest then a Bed-
ler, except his faith and life be agreea-
ble to gods wil.

Whether shoulde a man (desieryng
to know the trueth, and righte vnder-
standing and worshippinge of God)
haue resorted in Elias his tyme, whe-
ther was no more of the true oute-
warde churche, but he alones? To wh^o
shoulde a man haue resorted for counsel
of the trueth, in the tyme of Jeremys
Of whom shoulde a man haue lear-
ned the trueth in Christes tyme, whe-
ther

The p̄fate.

there was no ordinarie succession of
Withoppes in the trueth: Shoulde
they haue leaſned (thinke you) the
trueth of God of the head **Hypocrites**
Scribes and **Phariſees**: Then you
knowe what a learning they shoulde
haue had, and howe muche **Chryſte**
shoulde haue profyted the. How shoulde
a man haue been ſatiſfied of his ſalua-
tion at **Annas**, **Cayphas** and the reſt
of the **Phariſes** handes: Euen ſo no
doute would they haue taught and en-
ſtructed him that if he had beleued &
ſolowed their ſayinges, **Chriſt** and he
shoulde neuer haue mette. And yet
theſe men bare the **Image** and name
of the knowne church at that time,
yea and the ſame men condemned him
of whom our ſayth and ſaluacyon de-
pendeth, as a ſedicious fellow, as a traitor
to **Cesar** as an heretike, and a
blaſphemer of god. **Chriſt** therefore, to
teache vs what we ſhould doe in mat-
ters pertaining to his glory and our
own commodite, ſendeth his bearers
to the ſcriptures, & not to the church.

The p̄fate.

he saied al so to the Saducees/ye erre/ Math.22
because ye know not the scriptures/ & Mark.12.
not because ye beleue not the church.

He also promyseth his elect/that they Ioan.10.3
shal heare his voice and not a straungers
voice. If ye be doubtful therfore
in any poynte, resorte to the Scryps
tures geuen from GOD, and oute
of them searche for the thing wherof
thou arte ignoraunte, and aboue all
thinges be not to raie in iudgement/
neyther truste to muche in thine own
witte.

Aske also counsell of suche menne/
whom thou knoweste to bee wel lear
ned and exercised in the same Scryps
tures/and whose conuersacion thou
seeste to bee agreable to their wordes/
and yet beleue them no farther/then
they canne proue theyr doctrines and
exhortacyons to aunswere/and agree
wyth GODDES moste holpe
woorde. Seke/ aske/ crye/ cal/ knock/
faste/ and praye wyth a constaunte
fayth, ioyninge therto a Chrystyan/
sober/

The preface.

Apo. 3. b

John. 15.

Ephc. 2. d

sober and a charitable living and the
he that hath the keye of David/ who
openeth and no man shutteth/ shal ac-
cording to his promyse) geue vnto you
al that you aske of his father in his
name/ and shall sende his holy spirite
into your hartes: who shall leade you
into al trueth. and put you in remem-
braunce of all those thynges/ whiche
Christ hath commaunded/ needful &
necessarie for your saluacion. What so
euer therefore the churche teacheth
you out of the canonical booke of the
Bible/ beleue that: but if they teache
any thing beside that (I meane/ which
is not agreinge with the same) beleue
neither that/ nor them. for then they
ar not the Church of Christ but the
Synagog of Satan and Antichriste.
for the Church of God (as Sancte
Paul witnesseth) is builded vpon the
foundation of the Apostles and Pro-
phets/ not vpon the Apostles/ but vpon
the same foundation/ which they laide/
that is: Christe, Iesus/ and his holy
worde. And all such vntowitten very.
tyes/

The p̄face.

ties/as the Papistes haue in theyr
 mouthes/though they seme neuer so
 glorious & churche to the face of the
 world/if they be not agreinge (as they
 are not in dede) to the verpe woꝛde of
 god/suspect them: yea rather I bidde
 you vtterly to abhorre and reiecte the.
 foz their vtwarde and seme churche
 may and doth (as is befoze pꝛoued) co
 monly erre in great and waighty mat
 ters. Stande fast therfoze to sounde &
 good doctrine/and wauer not. And if
 any man come vnto you and brynge
 not this doctrine with him/ receyue
 hym not into your house: bid him not
 god speede: noꝛ haue aught to do with
 him: but counte hym as an abiecte
 from god and Christ. But cleaue ye
 fast to the soude & certaine doctrine of
 gods infallible woꝛd/writte in the ca
 nonical boke of the new & olde testam
 ent/which is able sufficiently to in
 structe you to eternal saluacioꝛ, thꝛogh
 Iesus Christ our lord. To whom with
 the father/and the holy goste/be al ho
 nor and praise foz euer & euer. Amen.

2. Iohn.
 epistle, c.

D. i.

The booke to

the Reader.

Iudge not before
Thou knowe mine intent;
But reade me throughout,
And then say thy fynde:
As thou in opinion
Art minded and bent,
Whether it be
either good or ill.

I care not for prayse,
Nor slander vntrue,
Of man nor of childe:
What euer he be:
Trueth nede not to feare
Who doth it pursue,
With prayse or dispryse
In any degree.

for trueth is not bettered
By prayse at all.

R

Not harmed by dispraise
Of any wyght:
But goodnes or hurt
Most surely come shal,
To him that doth iudge
Either wrong or right.

Heade me, then iudge me.
Therefore I thee praye,
Nothyng for my cause
But only thyne owne:
For I shall indure
Who so ever say naye,
When unwritten truethe
Shalbe ouerthrowne.

D. 114

Handwritten text in a cursive script, likely from a 17th or 18th-century manuscript. The text is arranged in several lines and appears to be a list or a series of entries.

Handwritten text in a cursive script, continuing the list or series of entries from the previous block. The text is arranged in several lines and appears to be a list or a series of entries.

Handwritten text in a cursive script, possibly a signature or a date, located at the bottom of the page.

Handwritten text in a cursive script, visible on the right edge of the page. The text is partially cut off and appears to be a list or a series of entries.

A Confu=

faciō of vnwrittē verities/by diuerse
auctorities diligently and truly gathe
red together out of the holy scryps
tures and auncient
fathers.

¶ That the worde of god wrytten/con
tained within the Canon of the Wia
ble/is a true/sounde/perfecte and
whole doctrine/contayning in it
selfe fully/all thynges nedeful
for oure saluacion.

¶ The.i. Chapter.

Ye shal put nothyng to the word, Deu.4.
which I commaunde you/ ney
ther take aughte therefro : that
ye maye kepe the commaundementes
of the Lorde your god/whiche I com
maunde you.

You shall not doe any thyng, that Deu.12.
we do here this daye/euery mā what
D.iii. semeth

A consulation of

semeth him good in his own eyes.

**Ibid in
fine.**

**What soeuer I commaunde you/
that take heade you doe onelye to the
Lorde/ and put nothinge thereto/ nor
take aughte thereof.**

Deu. 18.

**The prophet/ which shall presume
to speake a worde in my name/ which
I haue not commaunded him to speake/
or that speakth in the name of straunge
gods/ that prophete shall dye.**

Pro. 30.

**All the wordes of god are pure and
cleane: for he is a shield vnto all them/
that putte their truste in him. Butte
thou nothing vnto hys wordes/ leaste
he reprove the/ and thou bee found a
lyar.**

Iere. 23.

**Heare not the wordes of the pro-
phets/ that preache vnto you and des-
ceiue you: for they speake the mee-
nyng of their own hartes/ and not
oute of the mouth of the lorde.**

Math. 5.

**Whosoener teacheth and kepeth
the same/ speaking of his commaun-
dementes/ shall be called greate in the
kingdom of heauen.**

Math. 7.

**Whosoener heareth these my wordes
and**

Chappitten berites.

Dis/and both the same/shal bee likened
vnto a wise man, that buildeth hys
house vpon a rocke: and aboundaunce
of raine fel, the fluddes came, the wilde
blew/ and bet vpon the same house,
and it fel not/because it was grouded
on the suer rocke.

This people draweth nye vnto me
with their mouth and honoureth Math. 23
me with lippes, howbeit their harts
be farre from me/but in bayne do thei
serue me/teachyng the doctrynes and
pceptes of men.

Goe ye/and teach all creatures/bap Math. 28
tysing them/in the name of ffather
sc:teachyng them to obse:te
what so euer I haue cōmāded yō.

Goe ye into all the worlde/and Mark. 16
preache my gospell to all creatures.

He that heareth mi word/ & beleueth Iohn. 5.
in him that sent me, hath euerlasting
lyfe/and shal not come into damnaci-
on:but is escaped from death to life.

Search the scriptures/for in them Iohn. 5.
ye thinke ye haue eternal life/and thei
are they/which testifie of me.

D. iiii. These

A confutation of

- Iohn. 20.** These are written/that you might beleue/that Iesus is Christ the sonne of god/and that(in beleuing) ye might haue life thoro his name.
- Actes. 20** I haue spared no labor/ but I haue shewed al the counsell of god.
- Acte. 26.** I haue obtained helpe of God/and continew vnto this day/ witnesseinge both to the small and to the great/ sayinge none other thynges/ then those which the prophetes and Moses did say should come.
- Rom. 10.** Fayth commeth by hearynge/ hearing commeth by the worde of god.
- Rom. 14.** What soeuer is not of fayth/ the same is sinne.
- 2. Cor. 1.** We be not lordes ouer your fayth: but helpers of your ioye.
- Gala. 1.** Though we our selues/ or an angell from heauen/ preache any other gospel vnto you/ then that whiche we haue preached/ let him be accursed.
- 2. Tim. 3.** Continue thou in the thynges/ whiche thou hast learned/ whiche also were committed vnto the/ knowyng of whō thou hast learned them/ and
foz

vnwrytten herities.

for as muche also as thou haste knowen the holy scriptures of a chylde / which are able to make the learned vnto saluacion / throughe the fayth / which is in Chryste Iesu. for al scripture / geuen by inspiracion of God / is profitable to teache / to improue / to amende / to instructe in righteousnesse / that the man of god may be perfecte / & prepared to all good workes.

If any man speake / let hym speake **1. Pete. 4**
as the wordes of god.

If any man come vnto you / and **2. Iohn**
bryng not thys learning / receaue hym **epistle.**
not into your house / neither bid him
God speede. for he that byddeth hym
God speede / is partaker of hys euyl
dedes.

If any man shall adde vnto these **Apo. 22.**
thynges / god shall adde vnto hym the
plages / that are wrytten in this booke.
And if any man shall minishe of the
wordes of thys prophesye / God shall
take awaye his part out of the booke of
lyfe / and out of the holy citie / and fro
those thynges / whiche are wrytten in
thys

**A confutation of
this booke.**

¶ That the writings of the olde fa-
thers, without the written woordes
of god, are not able to proue
anye doctrine in
religion.

¶ Chr. ii. Chapter:

Doctrin
in religio
on, must
be groun-
ded vpon
the scrip-
tures on-
ly.

I Keneus libro. ii. Cap. 46. To leane
to the scriptures of god (whych is
the certayne and undouted trueth)
is to buylde a mans house vpon a sure
and stronge rock: But to leane that
and leane to any other doctrine (what
so euer they be) is to builde a curious
house vpon the chattering grauell,
whereof the ouerthrowe is easye.

we maye
not build
our faith

I Dem in Epistola. 72. Happy is
he that soweth vpon the water
where the Oxe and the Ass
treadeth

unwritten heretics:

creadeth / that is / upon that people
whych onely foloweth the doctrine of ^{vpō mē}
both the testaments, and not upon ^{tradiciō}
the payne tradycions of men.

Tertulliane in the prescriptiō
of heretikes. pa. 95. It is not
lawfull for vs to fauoure any
doctryne at oure pleasure / nor yet to
chose what any manne hath brought
in of his owne mynde.

We haue the Apostles of the Lorde **The A**
for oure authors / whiche dyd not cō postles
lecte anye thyng (that they woulde taught
byng in) of their owne heades: but nothyn
taught / faythfullye to all nacjons / but that,
that doctryne / that they had receaued whyche
of Chryste. they lear

Therefore althoughe an Angell ned of.
from heauen / shoulde preache any Chryste.
other thyng / lette vs holde hym acc
cursed.

And

A confutation of

The first
point of
belefe is,
that
after the
gospell
none os
ther thig

is to be
beleued.
There is
no certē
ry in thar
the scrip
ture de
neth not.

The law,
the Pros
phetes,
and the
gospell,
are the
first doc
trines, &
therefore
true.

And a litle after he sayeth. We
neede to vse no curiositie after
Jesus Chryste/ noz make fur
ther sear che after the gospell: for we
we beleue/we desier to beleue no more
for first we beleue this, that there is
nothyng els, that we ought to beleue.

Item of the fleshe of Chryst pa. 20.
Agaynst Apelles/ whiche saied that
the Angels had a bodely substance/
which thei toke of the sterres. Certai
ly in thar lian answereth/ that there is no cer
tey in thys matter/ because the scrip
ture declareth it not.

The sae to Drareas. Let thys be
a generall rule/ indifferently de
termyned befoze hande agaynst
all heresyes/ that that is true, what so
euer is first: & that to bee forged/ what
soeuer cometh after. pa. 418.

ORigen in his first homily vpon
Jeremy. We must nedes cal the
holye scriptures to wytnes: for
oure

written verities.

our iudgements and expositions, with
out these witnesses, are woorthye no
credite.

I Dem vpon Leuiticus, in his fyfte
homilye. If the holy scripture doe
not determine any thing, we ought
not to admitte any other wytyng for
the stablyshinge of our doctryne: but
as for the rest, let vs leaue it to god.

The same vpon the thirde chap-
ter to the Romanes. After these
as his custome is (meanyng by
saint Paul) he doth confirme, that he
had sayd by the scriptures, geuing al-
so an example to the preachers of the
churche, that those thynges, whiche
they speake to the people, should be ar-
med and mayntained by the holy scrip-
tures, and not spoken oute of theyr
own iudgements. for if he, being such
and so great an Apostle, thoughte not
the auctorite of his owne wordes to
be sufficiente, excepte he teache those
thynges, which he saith, to be wryt-
ten

Our wor-
des, with
our gods
wordes,
are not
to be be-
leued.

That,
which ca-
not be
proued
by the
scripture,
leaue
to god.

If Paul
thought
his auc-
thorise

A confutation of

ten in the law and the prophets: how much more ought we litle ones to take heade/that when we teache/we utter not our own mindes, but the sentences of the holy gost.

The same vpon Mathew/ in his 23. homily no man ought (for the stablyshing of doctryne) to vse any boke/that be withoute the canonickall scriptures.

Al boke
which be
not in
the Ca-
non of
the Bi-
ble, are
called A-
pocry-
pha, and
are not
sufficient
to proue

Cyprian in the exposition of the Crede/ after that he hath rehearsed the canonical boke of the Bible/ he sayeth. These be they/ whiche our fathers haue included within the Canon/ out of the whyche our fathers woulde the doctryne of our sayth to be certaine: neuer theles there be other boke/ which of our elders/ were not called canonycall/ but Ecclesiastical: as the boke of wisdom, the boke of Sirach/ Tobie, Iudith, Machabees/ and other. All whyche boke/ they would haue to be redde in the

but written verily;

the churche/ but not alleged as of auctoritie to confirme any article of our faith. Al other writings thei called Apocrypha, whiche they would in no wise to be redde in the churche.

any Articles of our faith;

A Chanasius against the gentyles. The holy Scriptures, being inspired from god/ are sufficiente to all instruction of the truely.

Basilus in his booke of Ethikes/ of his short definitions the. 26.

Every worde and dede, that maketh for the certentye and suertye of good men/ and the confusion of them that be euill/ must be confirmed by the testimony of Goddes scriptures. And those thynges, which either in our nature/ or in the custome and maner of our life/ are manifestly knowen, must we vse, to confirme those thynges, which we doe and say.

The same in his short definitions the first questiō. Whether it be lawful or expedient for a man to permit himselfe to do what he thinketh good/ without the testimonie of the holy scriptures? His answer.

Erasmus

A confutation of

Scryng that our sauour sayth of the
holy gosi: he shall not speake of hym
selfe, but what soeuer he hath heard/
that shall he speake: And of himself he
sayeth the sonne can dooe nothyng of
himselpe: And agayne, I haue not spo-
ken of my selfe, but he whiche sent me
gaue me commaundemente, what I
shoulde say, and what I shold speake,
and I knowe that hys commaundes-
mente is eternall lyfe: therefore those
thynges, that I speake, I speake as the
father sayd vnto me: who is he then/
that wil runne into suche madnesse/
that he dare once thynke onelye anye
thyng of himselfe, seeing that he hath
nede of the holy ghoſte for his ayde, so
that both in mynde, word and worke,
he may be gided in the way of trueth,
and that he must nedes walke in dark-
nes, excepte he bee lightened with the
sonne of righteousnes, oure loꝛde Jes-
sus Chryſte, whiche shineth vpon vs
with hys comaundementes, as with
bryght beames: for the commaundes-
ment of the loꝛde is cleare, and geneth
lyghte

unto: yttē berities.

lyght to the eyes. for of those thinges
that are done/and commonly vsed a-
mong vs, some are by gods commaū-
dement determined/and playnly set forth
in the holy scriptures/and some can dis-
not expressed. Of those that be expresse-
ly set by the scriptures, there is vtterly with
no power geuen to any man (what so goddes
euer he be in the hole worlde) either to lawe.
doe any thyng of those that be forbid-
den, or els to leaue vndone any thyng that be
of them that be commaunded: seeynge not coma-
that the lord hath once commaunded & maūded,
sayd, whatsoeuer I comaūde you/ be indis-
that take heade ye doe &c. But of those thinges
that are not expressed, the Apostle Paul hath
geuen vs a rule/saying: I maye dooe all thinges,
but all thinges are not expedient. I may doe
all thinges / but all thinges edyfyfye not.

I Syche thus vpon Leuiticus. lib. 5.
cap. 16. Let vs which woulde haue
any thyng obserued of god, searche
no moze but that, whiche the gospell
doeth sell.

E.i.

A confutation of
both geue vnto vs.

In time of hereſie, there is no meanes to trye the truth and the true church of Chriſte from Antichriſts church, but only by the ſcriptures

Cryſoſtome vpon the .24. cap. of Math. homilia. 49. when you ſhall ſee the abominable deſolation ſtande in the holye place (that is) when you ſhall ſee vngodlye hereſie (which is the arme of Antichriſt) ſtande in the holy places of the church: in that tyme let the / which are in Iury ſie vnto the billes (that is) let them / that be in Chriſtendome, reſort vnto the ſcriptures. for like as the true Jewe is a Chriſtian (as the Apoſtle ſayth / he is not a Jewe, which is outward &c.) in lyke maner the very Iurie is Chriſtianitie, the billes are the ſcriptures of the Apoſtles and prophetes. And why both he commande all Chriſtians at that tyme to reſorte to the ſcriptures: for in thys time / ſice hereſy hath preuayled in the church, there can be none other proſe of true Chriſtianite / neyther can there be any other refuge for Chriſten men, (wole lving to know the truth of the ryghte ſayth)

vnwritten verities.

sayth) but onely vnto the holye scriptures. Beefore tyme, it was shewed by many other meanes, whiche was the true church of Chryste, & whiche Gentilite: but now there is no waye to knowe it. And whye for all those thynges, which pertayne to Chryst in dede, haue the heretiks in their Schisme: likewise churches / likewise the scriptures of god, likewise Bishops, and other orders of clarkes, and lykes, toyse Baptisme, and the Sacrament of thankes geuinge, and (to conclude) Chryst hym selfe. Wherfore, he that will knowe whiche is the true church of Chryste in thys so great a confusiō of thynges beyng so lyke: how shal he know it but only by the scriptures? It was also knowne, which was the true church of Chryste, by their maners, when the conuersacion of Chrysten men (either of all or many) was holy, whiche was not amonge the heathen.

But nowe **CHRISTEN** menne are beecome lyke / or worse to true.
E.ii. then

An hea
uy sayig

but alas

A confutation of

then the gentiles or heretikes: yea and
there is moze continencye founde a-
mongest them/then amongst Chrys-
tyans. Therefore he/that wil knowe
whiche is the true church of Chryst/
wherby shal he knowe it/ but onely
by the scriptures: The lord therfore/
knowyng that so great a confusion of
thyngs shold come in the later tyme/
commaundeth that Chrysten men/
that be willinge to knowe the ryghte
fayth/shold sie to none other thynges/
but onely to the scriptures. for if thei
loke vpon any other thyng but onely
the scriptures/they shalbe offended &
perishe/ not perceauing whych is the
true church: and so fall into the abo-
minable desolacyon/whiche standeth
in the holy places of the church.

Prechers
must ney
ther adde
nor take
au. l. 1. c. 1. e.

The same in the vnperfect worke.
Math. cap. 7. Euerye preacher
is a seruante of the lawe/
which may neyther adde any thyng
about the law of hys owne mynde/ nor
wythdrawe any thyng after his owne
vnderstandynge.

vnwziffen berites.

vnderstanding: but preache that thing
only, that is had in the law, as Salo frō gods
mon saith, thou shalt adde nothyng lawe,
to the worde of god / nor take aughte
therefrom.

The same of the holy gost, tom. 3. They.
If you see any man saying that that host
I haue the holy gost, and not spe theselues
hyng the gospel, but his own: that mā of the ho
speaketh of hymselfe, and the holi gost ly goste
is not in hym. And after, If any of the with oute
therfore, which sayeth he hath the ho scripture,
ly gost, and speaketh any thyng of him be voide
selfe, and not forth of the gospel, say: of the ho
folowe my counsell, beleue hym not. ly goste.

A The same in the. 7. of Math.
Romily. 19. Upon this texte:
by their frutes ye shal knowe
them. The frutes of man is the con-
fession of his fayth, and the woꝝkes of
his conuersacion. If thou, therefore,
shalt see a Chzisten man, forth wyth
consider if his confession agree wyth
the scriptures, he is a true Chzistian:

C.iii.

but

A confutation of

but if not/he is (as Chryste sayd) false.
foz so John/whan he wrote his Epi
stell of the heretikes/ sayd: not if anye
come vnto you/ not hauing the name
of Chryst/ bydde him not God speede:
but if any bryng not thys doctryue.

Heretiks
oughte
first to be
cōuined
by the
scripturs
and after
by reaso.

The same in the same place/
the. 22. Cap. and. 42. Homilie.
Let vs first alledge the auctho-
rite of the scriptures to the false foze-
gers/ afterwarde let vs shewe them
reason: and to them/ that aske foz a-
ny maner of purpose/ fyrste let vs de-
clare vnto them the reason/ and after-
warde the aucthorite/ that we maye
pacifie them with reason/ and stablisch
them with aucthorite. foz we oughte
to confute false interpreters/ and in-
struct them that seache.

To prech
ani thing
besydes
goddes
worde, is
to sow se

The same vpon the last of the
Romanes/ vpon thys texte. I
beseeche you brethzen. He saith
that dissensions and slaunders, that is
to saye, heresyes/ are broughte in of
those

written verities.

those / whiche brynge any thyng be-
sydes the doctrine and learnyng of the
Apostles.

dictio and
heresie.

The same vpon the latter E-
pistle to Timothe. the. 3. Cap.
There is nothyng that can not
be determined by the scriptures to re-
proue, if it be to bee reprovued (that is
to saye) yea: to correcte / and to teache
in righteousnes. If it be nedeful (saith
he) that any thyng should be corrected
or instructed / that is to be made conty-
nent and sober vnto righteousnesse / &
to execute those thynges that be iuste:
al that shall be geuen by the scripture /
that the man of god maye be perfecte:
the amendment (sayeth he) is prepared
by the scriptures / that nothyng maye
be lacking to that man, that walketh
after god.

All things
may be
determin-
ed by
the scrip-
ture.

The same vpon math. 22. Cap. 40.
mike. 4. Whatso euer is requi-
red for our saluacio / is already
contamed in the holi scriptures. He that
is ignorat, shal find ther what he may
learne. He that is stubborne & a sinner /

The holi
scripture

conteis
neth all
thynges
nedefull
for our
saluacio

E.iii.

maye

A confutation of

may finde there scourges of the iudgements to come/ the whiche he maye feare: he/ that is troubled/ maye fynde there the ioyes and promyses of euera lastyng lyfe/ through the beholdyng of the whiche/ he maye bee syrrred to good woorkes.

The same bpō the. 2. of the Thes. 2. cap. Al things be plaine and cleare in the scriptures/ & what things so euer be nedeful/ be manifest there.

The same bpō the. 2. to Timo. 3. ch. 3f there be any thig nedefull to be knowen/ or not to be knowen/ we shal learne it by the holy scriptures: if we shal nede to resproue a falsed/ we shal fetch it from thence: if to be corrected/ to be chastened/ to be exhorted/ or cōforted/ to be thort/ if aught lacke that ought to be taught or learned/ we shall also learne it out of the same scriptures.

The

hntwritten berities.

The same / Homily. 1. Titum.

Like as the bedell cryeth openly to al thē that be in the court, so doe we preache openly: but on that condicion / that we adde nothyng / but preache only that thing / that we haue hearde. for the office of a cryar is to speake out those thynges that be committed to him / and not to adde / chaunge or take away any thyng.

A preas
cher must
speake
nothyng
but out
of gods
mouthe.

The same vpon the latter Epistle Beleue to Timothee / the. 3. cap. There fore / neither ought thei to be be leued at all / excepte they speake those thyngs which be agreable to the scrip tures.

him not,
that spea
keth
without
the scrip
ture.

The same vpon the. 20. cap. of John Homilia. 89. But why did not the Apostles wyte all beleuech thyngs: Thesely / because of the multy tude of them. More ouer they dyd cōpel writte syder / that he / which would not beleue ten, ne these / woulde not beeleue more: but de th be he that beleueth these / nede no more leue no to more.

A confutation of
to attayne sayth.

The same vpon Genesis the. 22.
Homilie. The holpe scripture
expoundeth it selfe/and suffe-
reth not the hearer to erre.

Not mā's
wisdome
but the
holi gost
is the
true ex-
positor
of the
scripture

The same in the same booke/ the
21. Homilie. Neither hath the
scripture of God any neede of
mans wisdome that it may be vnder-
stande/ but the reuelacion of the holy
gost: that/ the true meaning beyng suc-
ked thereout/ great aduantage maye
growe to vs therby.

nothing
is of lyke
aucthori-
tie wyth
the holy
scripture

Ieronymus in the prologe of
the bible to Pauline. After he
had recited the bookes of the
new testament and the olde, he saith:
I pray thee dere brother, among these
lyue/ muse vpon these/ know nothing
els, seke for none other thyng.

A Sayne vpon the bookes of the
olde and new testament: These
writinges.

vnwritten heretikes

writtes be holpe / these booke be soude **Goddes**
 both in number and auctoritie / ther word cut
 is none other to be compared to these, teth of al
 whatsoeuer is besides these may in no tradiciōs
 wise be receued amōg these holy thigs. apostolik
 as they

A Gayne vpon the firste. Cap. of cal them,
 Agge. All other thynges which which be
 they seke oute / and inuente at beside
 their own pleasure without the auc the same
 thorite & testimonie of the scripture / worde.
 (as thoughe they were the traditions we ought
 of the Apostles) the sword of god cut not to a
 teth of. lowe ani

A Gayne in his litell commenta, mans doe
 rynges to the Galathians / vpon tryne
 this place: condescend to no mā, mythout
 this perswasion is not of god / which gods
 hath called you: thus he iterpreteth it: worde.
 ye ought neither to consente to them / the Apo
 nor to me / without the worde of god. stles grou
 ded all

A Gayne vpo Math. the. 13. cap. ded all
 vpo thys place: euery learned their doe
 scribe. What so euer the Apo trine vpo
 stles preached, they cōfirmed it by the the law
 Oracles of the lawe and prophetes. and Pros
 phetes.

A confutation of

To build
vpon as
ny docs.
ours say
ing with
out scrip
ture or
reason as
greing to
scripture,
were
to folow
Pichago
ras, ras
ther then
Christe.



be same to **D**inerius &
Alexander. Not accor
dinge to **P**ythagoras
disciples/the opinion/ge
uen sentence vpo afore
hand by the doctours/
but the reason of the doctrine is to be
wayed: but if any man, that is of a cō
greing to trary secte, doe murmure why I read
scripture, their exposiciōs, vnto whose doctres
I doe not cōseute: let hym know, that
I willingly heare this of the Apostle:
proue all thinges/ but cleaue to that
which is good/ and the wordes of our
sauiour/ saieng: be ye tryed bankers/
and if any mony be counterfayted/ &
haue not the Emperours stāpe, nor
be currante mony/ refuse it/ but that/
that sheweth the face of **C**hryst in the
cleare lichte bestowe it in the purse
of your hart.



be same vpon **M**ath. 23
cap. That whiche haue
none anuthoritie of the
scriptures/ may as ease
ly be

vnwriten verities.
ly be reiected/as proued.

The same in the Psalm. 98. All
that euer we speake, we ought
to proue it by the scriptures.

The same in the Psalm. 86.
The lord shal speak in the scrip-
tures of the people & c. & howe
shal he speake/not wyth words/but
wyth scriptures of those princes that
wer in it/that is, of the Apostles and
Euangelistes. And marke what he sai-
eth: of those princes that were in it/ &
not whiche are. So that the Apostles
except, what soeuer shalbe spoken af-
terward/let it be cut of/and haue none
auctorite. Be a mā threfore neuer so
holy/be he neuer so wel learned/after
the Apostles he hath none auctorite:
for the Lord speaketh in the scriptures
of those princes, that were in it.

Be a mā
neuer so
holy, and
neuer so
learned
after the
apostles,
yet his
wordes,
without
gods
word, are
of none
aucthoris-
te.

Ambrosius of virgins lib. 3. ca. 1 To teach
the iustly do condemne al new chat, as
thynges, whiche Chyste hath nedefull
not

to saluaci
on which
C yst
hath not
taught, is
dān. rle.

A confutation of

not taught: for Chryste is the waye to
the saythfull. If therfore we oure
selues preache any thyng/that Chryste
hath not taught, iudge that abominable.

the soule
liueth on
ly by the
worde of
god.

The same in the psalme. 118. The
worde of god is the liuely meat
of our soules/with the which it
is norished/fedde and gouerned: ney
ther is there any thyngc els/that maketh
a reasonable soule to liue, but the
worde of god.

nothing
is to be
added
to the
word of
god. al
thoughe
it be for
a good
purpose.

A Be same in his boke of Para
dise/ Cap. 12. By that/whych
Eua added to the word of god
(thou shalt not touche etc) we do learn
how much this present lesson putteth
vs in remembrance/that we ought
to adde nothyng to the worde of god/
yea though it bee for a good purpose.
for if thou put to, or take awaye any
thing, it appeareth to bee a trasgressiō
of the cōmaūdcinēt: for there ought no
thyng to be added/although it see good.

The

Untwritten berites.

The same in the Epistle to the Galathians. Capit. i. Neyther (sayth the Apostle) if thei preach contrary: but if thei preach any thing besides that, that we haue preached/ that is/ if they adde any thing to it at al/ wolde them accursed. Neyther doe I except my selfe/ if I put to any thig besyde that/ which was preached afore.

As well, who precheth beside the gospel as against it is accursed.

The same/ in the same place. He doth affirme the gospel/ whiche he had preached vnto them/ to be so firme and true: that althoughe it should chaunce themselves (that is to say/ the Apostles) beeing chaunged/ to preache any other thinge/ he teacheth that they oughte not to be heard.

Euen the Apostles preching besides the gospel are not to be beleued.

Augustine of the coset of the Euangelistes. He that set the prophets befoze his incarnacio/ the same set also his Apostles after his ascensio/ yea & by that maner/ whych he toke vpo him/ he is the head of all his disciples/ which are members of his body: therefore forasmuch as thei wrote those thyngs/ which he shewed & taught the

Christe made all to be written, that he wold we should reade, it

A confutation of

it ought not to be sayed that he wrote
 them not, seynge that hys members
 wrote that, which they knew by their
 head teaching them. for what so ever
 he would haue vs to read, both of his
 dedes and wordes, that commaunded
 he them to write, as his handes of his
 body. Whoso ever doth perceaue this
 felowship of vnite and agremente of
 members ministering vnder one head
 in diuerse offices: he shall none other
 waies take that, that he readerth in the
 gospel (the disciples declaryng it) then
 if he had sene the very hād of the lord,
 which he bare in his own body, wryt-
 ting it.

The church is known by the scripture
The same to Vincēt against the
 Donatistes the .6. tom. pag.
 116. Epistola. 48. We therefore
 for this cause are certayne and
 suer that no man ought to wythdraw
 himselfe frō the communion of al mē.
 And let none of vs seke the churche in
 our own righteousness, but in the ho-
 ly scripture.

The

unto written herities.

The same to the Mandarens Epistle. 42. Al that euer oure elders made mencion of to be doo towards mankinde in times past and delyuered to be: all thynges also which we see / and delyuer to our posterite / whiche dooe appertayne to getting and maintaining of true religion / the scripture of god did not passe with silence.

Althae
concerneth true
religion,
is contained in
the scripture.

Awayne to the brethren in the wilderness. Reade the holy scripture / wherein ye shal finde fulli what is to be folowed / and what to be auoyded.

The
worde
written
is in
oughe
for oure
saluacion

The same of nature and grace. lib. 1. Cap. 61. I owe my consente to the Canonically scriptures / without any refusal.

The same vpon John. 49. treatise. Cap. 11. Not all thynges that the Lorde Iesus dyd / are written

in

written

A confutation of

writte/ as the same Euangelist witnesseth: for the lord both did and saied many thinges, that are not wrytten: but thynges were chosen oute to bee wrytten/ whiche semed sufficiente for the saluacion of the beleuers.

No man
is bound
to beleue
farther
then the
holi scrip
tures
teache.

The bal
lance to
trye the
trueth is
the holy
scripture

Thesame againste faustus the
23. lib. ca. 9. That whych fau
st^s putteth forth bpō the byrth
of mary, that she had a certayne priest
to her father of the tribe of Leuie na
med Joachim: because it is not canon
call, it doeth not binde me.

Thesame of Baptisme againste
the Anabaptistes. li. 2. cap. 6.
Let vs not byyng deceptfull bal
lances/ wherein we may weighe what
we wil after our owne pleasure/ say
ing this is heuy, this is light: but lette
vs byyng the diuine balances of the ho
ly scriptures, as of the treasures of the
lord/ and in it let vs weigh what is he
uy, yea let vs not weigh/ but rather ac
knowledge the thinges, that are weigh
ed of the lord.

Againe

vnwritten verities.

Awayne vpon John the. 46.
treates. Sitting vpon the chaier
of Moses they teache the lawe
of god: therfore god teachech by them.
But if they wil teach their own/ hear
the not/ do not after the: for truli such
men searche their own/ but not these
thinges/ which are of Iesus Chryste.

Awayne in the 3. lib of the Thri-
sten doctrine. Cap. Alt. Some
much lesse the aboundaunce of
golde/ siluer/ and clothyng / whyche
that people brought with them for the
of Egypt/ is in comparison of the ri-
ches/ whiche afterwarde they had at
Hierusalem/ whiche aboue all other
was shewed in kyng Salomon: so let
al knowledge (which is in dede profy-
tably gathered out of the booke of the
Gentils) be such/ if it be compared to
the knowledge of gods scriptura. for
what soeuer man learneth without
them/ if it bee euil/ there it is condem-
ned: if it be profitable/ there it is found.
And seinge then euerye manne shall
fynde all thynges there/ whiche he

Thei that
sit on mo-
ses seate,
and teach
their
own doc-
trine, are
not to
be bele-
ued.

Al euil is
condem-
ned by
the scrip-
ture, and
all good
thynges
are there
founde.

hath

A confutation of

hath profytably learned other wheret
much moze abundantly thal he find
those thinges there, whiche canne no
where at all els be learned but onely
in the meruelous depnes, and wonderfull
humilite of those scriptures.

We may
lawefulli
dissēt frō
all doc-
trine, ex-
cept the
scryp-
tures on-
lye.



Se same in his boke of
nature and Grace, the
61. Cap. We may lawe-
fully some tyme dissente
from other learninge:
but to the Catholyke learninge every
man must geue place, every man must
subscribe, whether he be laye manne,
Priest, King, or Emperour.



Se same in his. 2. lib.
of the Christian doctrine
the. 9. Cap. After that
he hath numbered the
Canonicall bookes, he
sayeth thus. In al these
bookes they, that feare god and are tas-
med throught godlynes, do search the
wyll

vnwriten berites.

will of god. The first note of which laboure and trauayle (as we sayd) is to knowe these booke, and if as yet we can not vnderstande them, yet lette vs by readyng get them in memozy, or not to bee altogether ignoraunt in them. further moze those thinges whiche be plainly contayned therein, whether they be preceptes of lyuyng, or els of beleuinge, are earnestly and diligente ly to be searched: whiche howe many the moze euery man syndeth, so much the moze is he apte in his vnderstandyng. In these therfore, whych are euidently contayned in the scripture, are founde all thynges, whych concerne fayth, maners of liuinge, hope and loue.

The same of the vnite of the church. 3. cap. Let vs not heare: not what I say / thou sayest: but lette vs we say, heare: thus sayeth the Lorde. but what There are / out of doubt / the Lordes the lord, booke, to the auctoritie whereof we that must both consent / we both beleue / we both be heard.

f.iii.

serue

A confutation of

The
church is
known
by the
scriptures

serue. Let vs search the church there/
let vs discusse our cause there.

We may
doubt of
all mens
doctrine
but not
of holys
scripturs.

A Gaine in his seconde booke of
Baptisme, againste the Dona-
tis the. 3. Ca. Who is he/that
knoweth not/that the scripture ca-
nonical is so contayned within his cer-
taine bondes of the newe and olde tes-
tament/and is so to bee preferred a-
boue all latter wyptynges of Bishops/
that a man mai not at al either doubt
or dispute of it/whether any thyng
be true or right/that he is suer is writ-
ten in it: but the letters of al other Bi-
shops, whiche are/or shalbe hereafter
written besides the Canonically scrip-
tures/already confirmed/may be re-
proued/eyther by more graue auctho-
ritie of other Bishops or learned me,
and by the wordes of euery man/that
is better sene in the matter.

If gods
scripturs
can not

A Gaine in his seconde booke of
the merites and foregeuencesse of
synnes. ca. Alt. tom. 7. Where
disputaciō

hitherto written verities.

disputation is had of a doubtful mat-
ter, if the certayne and cleare doctrine
of the scriptures of god do not help it:
mans reason ought to stave it selfe/no
thing leaning to eyther part. for though
I know not how to expresse everi one
of these thigs: yet I beleue suerly that
the scriptures of god should be moste
plaine herein, if a man mighte not be
ignoraunt herof without the losse of
that saluacion, that is promised hym.

Haine in his booke of pastors. Who fea-
re apoynted the hilles of Isra-
el the authors of the scripps the scrip-
tures of god, fede there that you maye cures, ses
fede safely. What so euer you hear out deth safe
of that, lette it sauoure well to you, ly. Other
what so euer is besyds that, refuse it, therfore
lestte you wander into cloudes. with vn

Get you to the hilles of the Scrip, written
tures, there bee the pleasures of your verities
partes, there is no noysse, hurtful or fede vns
f.iiii. benemous trulye.

**A confutation of
benemous thynges/no inconueniente
thynges/there be most plentifull pas
tures.**

In the
scripture
are all
thynges
necessary
for faith
and good
lyfe,
which
two suf
fice for
saluacion

A **Gaine of Christian doctryne. 2.
lib. Cap. 9.** In these thyngs that
be plainly set furth in the scrip
tures/ are founde all thynges/
that contayne fayth and maners of li
uing/that is to wit/hope and charite.
Then after a certayne familiarite had
wyth the speche of the scripture of
god/we must goe to expounde/and dis
cuss those thynges that be darke/that
(to geue lyghte to darke speaches) ex
amples may be taken out of the more
playne places/and some testimonies
of places/beyng certayne/maye take a
way the doute of the vncertayne sen
tences.

A **Gaine of the Christian doctrine
the. 3. lib. Cap. 26.** Dark places
are to be expounded by plainer
places. That is the surest way/
to expound one scripture by another.
Againe

vnwritten verities.

A Gayneto Vincente the Donatist Epistola. 48. This binde of learning (speakyng of the olde wyrters doinges) is not to be redde with necessitie of beliefe/ but with libertye of iudgemēt. And after. There (that is) in the holy scrypturs/ it is not lawfull to saye/ the author of this boke perceaued not the truth: but If any eyther that the boke is false/ or the interpreter hath erred/ or thou vnderstandest it not. But in the workes of all them that come after/ (which be cōtayned in innumerable bokes/ yet in no wyse to be compared to the most holy excellencye of the Canonically scryptures) although in some of them be founde the same trueth/ yet the authority is farre vnlike. If any mans say ing or writinge cannot be proued by scripture plaine or good reason/ Therfore/ if it fortune any thyng in gathered them to be thoughte to dissent from of the same the trueth/ because they are not so vnderstand as they be spoken; yet the reader or hearer/ hath his free iudgemēt/ refuse it/ so that eyther he maye allowe that/ as him liketh. that pleaseth hym/ or reiecte that/ whyche

A confutation of

whiche offendeth him. And therefore
al such like (except they may be defen
ded either by good reason, or by the ca
nonicall authorite / that it maye
bee proued that they are so in dede / or
may be so, because either it is ther dis
puted, or declared) if it displease anye
man, or if he wil not beleue it, he is not
to be blamed therfore.

The olde
writers
are not
of suche
aucthori
tie, but

The same in the same place Epi
stola. 48. Gather not (my bro
ther) against so many / so cleare
e so vndoubted witnesses of the scrip
tures / sentences misunderstood /
oute of the writings of Bishoppes /
either of ours / or of Hilarie / or Cipri
an Bishop and martyr of the church:
for we must put a diuersitie betwixte
this kinde of writing and the Cano
nicall scriptures. for these are not so
to be red, as though a wytnes might
be alledged oute of them so, that no
manne myghte thynke otherwise / if
they

vnwritten verities.

they fortune to iudge other wise / then
the trueth requireth.

that we
may deni
them, if
they disa
sent frō
the holy
scripturs.

Thesame to Jerome . I haue
learned to geue thys reuerēce
and honoure to those onely
writers / which be now called Canoni
call / that I dare be bold to beleue / that
none of them dyd erre any thyng at al
in wrytynge. But if I fynde any thig
in those Scriptures / that semeth con
trarye to the trueth: I doubt not / but
that eyther the booke is false / or the in
terprete / dyd not attayne the thyng
that was spoken / or els I vnderstande
it not.

But all other authours / (be they
neuer so excellent both in vertue and
learnynge) I dooe so reade them / not
that I thynke it true that they wrot /
because they thoughte so : but bec
cause they coulde perswade me ey
ther by other Canonicall Scryp
tures / or by some probable reasons /

We may
not think
al, that
the old fa
thers did
write / to
be true.

a thyng

A confutation of
a thyng not altogether abhorring fro
the trueth.

Almens
writings
ought to
be wey-
ghed by
the cano-
nicalscrip-
tures.

The same againste Cresconium
agramarien. lib. 2. Capit. 32. I
am not bounde to his aucthori-
te. for I doe not accompte Ciprians
writinges as Canonically but weyge
them by the Canonically scriptures: &
that in them which agreeth with the
Canonically scriptures, I allow to his
praise but that that agreeth not by
his fauor I refuse.

He cons-
fesserh
many er-
rours in
his owne
bokes
& others
also.

The same to Vincent Victor. I
cannot nor ought not to denye
that lyke as in myne elders so
also in my so many bokes be manye
thynges: that by iuste iudgemente
(wythout rashnes) maye bee repro-
ued.

Beleue
not his
writings

The same in the prologe of his
booke of the Trinite. We not
bounde to my writynges as to
the Canonically scriptures: but if thou
fynde

vnwritten berites.

fynde any thyng in them, which thou
diddest not beleue, strayght way be-
leue it: in these that thou art not suer
of, excepte thou certaynly vnderstand
it/ beleue it not certaynly.

except
thou be
suer of
them by
the scrip-
tures.

The same to fortunate Epistola.
198. Neyther ought we to allow
the reasonings of anye menne/
what soeuer they bee, (although thei
be Catholyke and laudable men) as
the canonical scriptures/ so that it shal
not be lawfull for vs (sauinge the re-
uerence that is due to those men) to re-
proue/ and refuse any thyng in thei
writings, if it chaunce that thei haue
iudged otherwise then truethe is: the
same truethe, by goddes helpe, beeynge
vnderstande eyther of other men, or
of vs. For I am euen suche an one in
other mens wrytynges/ as I woulde
men should be in myne.

we ought
not to es-
tyme
mans wri-
tings
further,
then thei
agree
with the
scriptures:
but may
refuse the
at our
pleasures.

Athe same in the same place. Let
vs seeke no further, the is writ-
ten of god our sauour, lest a
man

A confutation of
man would know moze, then the scrip-
tures witnesse.

Vnders-
stande
the word
written,
for they
that learn
of it,
learne of
god.

CTrille lib. 6. Upon Leuiticus.
There be two offices of a By-
shoppe, to learne the scriptures
of god, and by ofte readyng to digesse
the same, or els to teache the people:
but let him teach those things which
he hath learned of god, and not of his
own hart or by mans vnderstanding,
but those thynges which the holy gost
teacheth.

The same in John. Cap. 6. He
sayeth by this we learne, that
onely Chryste oughte to be fol-
lowed as a master, and we must cleue
vnto him onely.

all things
pertain-
ing to
doctrine
and good

The same in John. cap. 20. Not
all thyngs, that the lord did, are
written: but those thyngs that
the writers thought sufficient, as wel
to good maners as to doctryne, that
we

Unwritten verities.

Shining with a constant faith
good works and virtues may come
to the kingdom of heaven.

Iulgence in his sermon of the
confessors. In the word of god
is plenty for the strong man
to eat/there is enough for the child
to sucke/there is also milke to drinke/
wherewith the tender infancy of the
faithfull may be nourished/and strong
meate/wherewith the lusty youth of
them/that be perfect/may receive the
spirituall encrease of holy virtue.
There/ provision is made for the sal-
vation of all men/whom the lord doth
bouchesafe to save:there is that/that
is agreeable to all ages: there is also
that/which is mete for all states. Ther
we learne the commaundementes/
which we ought to do:there we know
the rewardes/which we hope for.

maners,
are in the
word
written,
which is
sufficēce

Note
this holy
fathers
wordes,
and print
them in
your
hartes for
ever.

Gregory in Job. lib. 16. Cap. 28.
He that prepareth himself to the
office of a true preacher, must needs
fetche

A confutation of

If preachers
ought so
then so
oughtrall
others:
for they
al are pre
pared to
come to
one ende
by one
ordinary
rule.

fetche the foundation of his matters
out of the holy scriptures. So that al
that he sayeth he muste reduce it to
the firste beginning of goddes auctho
rite and in that stape the effecte of his
sayinges. for as I haue sayd many ti
mes afoze: heretikes when they studie
to maintayne thez frowarde doctrine
suerly they bryng forth those thinges/
that are not cotayned in the holy scrip
tures.

Theophilactus vpon this place
of Paule the laste to the Ro
maynes: I beseeche you brethze
marke them whiche cause diuision &
geue occasion of euil/contrary to the
doctrine whych you haue learned and
auoyde them: for they that are suche
serue not the Lorde Iesus christ but
their own bellies and with sweete pre
chinges and flattering wordes deceue
the harts of the innocents: Here saith
Theophilactus that they bryng in di
uisions and occasions of euill/whiche
bryng forth any thyng besyde the doc
trine

vnwrytten berities.

tryne and learynge of the Apostles.

D Amascenus. lib. 1. cap. 1. All that
euer was deliuered bi the law/
the Prophets/the Apostles and
the Euangelistes: we receiue/acknow
ledge/and geue reuerence vnto them/
searchyng nothyng besides them.

B Runo the insecōd to Timothe.
doutlesse the holy Scriptures
are able to instruct thee to salua
tion. foz euery scripture beeyng inspi
red from god/that is to saye, spiritual
ly vnderstande after the wil of God/
is profytable to teache them that be ig
noraunte/to reprove(that is)to con
uince them that speake agaynste the
fayth/to correct synners/suche as de
nye not them selues to bee synners:to
instructe those that be yet rude and si
ple/to instruct(I say)in righteousness/
that they maye be made righteous by
puttyng awaye their former instructes

The scrip
tures on
ly are suf
ficiēt for
matter of
saluaciō.

G. i.

tyons

A refutation of

tions of infidelite (I say) that he may
be so taught/that,as muche as in the
teacher lyeth,he,that is taught,maye
be the perfect man of god:so perfecte/
that he maye be instruct to doe euerye
good worke.

Beda in the. 1. Epistle of Peter.
Cap. 5. If any man speake, lette
him speake as the words of god/
fearyng least he say o2 commaunde a-
ny thing besides the wil of god/ o2 be-
sides that, whiche is manifestly com-
maunded in the holye scriptures/ and
be founde as a false witnes of god/ o2
a committer of sacriledge/ o2 a bringer
in of any straunge thyng from the
Lordes doctrine, o2 els leaue oute o2
passe ouer anye thyng that pleaseth
god/ seeing that Chrysostome most playnly
commaundeth the preachers of the
trueth, concernyng them whom they
had taughte, sayinge: teache them to
kepe all thyngs, that I haue commaun-
ded you. Yea euen the same/ whych he
had commaunded and none other, and
he

bywritten verities.

He commaunded his preachers to com-
maunde their hearers to kepe not soe
of these but all.

Aselmus Bishop in his booke
of virginite. 24. Cap. Goddes
lawe forbiddeth to folowe the
steppes of the Catholyke or vniuersal
faith any more then the iudgemente
of the canonicall trueth commaundeth
to beleue. And all other Apocryphall
lies, the good policies of the best lear-
ned fathers haue stablihed in their de-
trees, vtterly to reiecte and to banishe
them cleane / as horrible thoundiges
of wordes.

We may
not be-
leue the
generall
faith, ex-
cepte the
same as
gre with
goddes
worde.

Trahe vpon the lasse Ca. of the
Proverbes. Like as in a mar-
chauntes shyppe are caried dy-
uerse thynges, necessarye for mannes
lyfe: so in the scripture are contained
all thynges, nedefull to saluacyon.

G. ii. Thomas

A confutation of

Thomas of Aquine. The holye Scripture is the rule of oure fayth/wherebunto it is neyther lawfull to adde/noz take any thyng away. But the trueth of oure fayth is contayned in the holy scrpyptures diffuse ly and diuerse wayes/in some places darklye/and to trye oute the trueth of oure fayth by the scrpyptures/is required long study and exercise: to the which al they cannot come/that neede to knowe the trueth of the fayth/the moze part wherof, beeynge occupied wyth other busines/cannot attende to study. And therfoze it was nedefull out of the sentences of holy scripture to gather some thyng into a shorte some/which should be set forth for all men to beleue/whiche is not added to the scriptures/but rather take out of the scriptures.

Sotus in the prologe of sentences
que. 2. Question. Whether know-
ledge aboue nature/sufficient for a
man in this lyfe/be sufficiently sette
forth

but written be ites.

forth in the holy scripture. The Que-
stion is not whether any thynges bee
true that are not written, or whether
god, sence the creation and redempti-
on of the worlde, hath done or sayd a-
ny thyng, that is not written, and re-
ceyued of the Church for the holy
scripture: but thys is the questyon/
whether the worde of god written be
sufficient for our saluatiō: or whether
a Christen man be bounde to beleue a-
ny thyng, that cannot be proued by the
holy scripture. And thys graunted, that
all thynges that may be gathered out
of the scripture and euery thyng that
vpon any trueth graunted maye be
proued by a good argumēt of the scrip-
ture, doth pertayne to the holy scrip-
ture: this graunted I say, he conclu-
deth that all thynges, necessarye for
our saluacion, are fully conteyned in
the holy scripture. ¶ The schole
authoris call the stave of our faith, the
trueth shewed of God, and conteyned
in the Canon of the Bible.

C.iii.

That

A confutation of

That the general counsels, without the worde of god, are not sufficiente to make articles of our fayth.

The.iii. Chapter.

They were gathered in the spirit of pride and enuy, and not in the spirit of meeknes and loue.

Eusebius in his ecclesiastical historie. lib. 1. Cap. 8. The head rulers of the church / forgetting gods commaundementes, were inflamed one against another with concencyon, zeale, enuy, pride, malice and hatred: so that they thought rather that they occupied the role of tyrānes then of priestes. And also, forgetting Christian humilite and sincerite, they did celebrate the holy misteries with unholy handes.

Note these

words that al assemblies of Bishops are diligently to be eschued. for I neuer sawe good end

Gregory Nazianzen to Procopius. Undoubtedly I thinke thus if I must needs wryte the truth.

hitherto written verities.

end of any synode that did not rather and for
bryng in euils then put them away: get them
for the lustes of stryfe and desper, and not.
of lordshyp reigne there.

Augustine in his lib. 2. Capit. 3. Coun-
agaynst the Donatists. The coun-
sels, which are kept through e-
uery region or prouince, wyth-
out all cloginges, ought to geue place
to the generall counsells, whiche are
made of all Christendome: yea and
the former generall counsels, oughte
ofttimes to be reformed by the latter
counsels, if any thyng in them dooe
chaunce to erre from the trueth. Coun-
sails are
not of
such au-
thorite,
that what
so euer
thei des-
cree must
be holde
for truth

Augustine against Maximinum
the bishop of the Arrians. lib. 3
Ca. 4. But now neither ought
I to alledge the counsel of Nice, The scrip-
nor thou the counsel of Arimini, to tak-
aduauntage therby: for neyther am I ture must
bounde nor helde by the authorite of trie all.
this, nor thou of that. Lette matter
with matter / cause wyth cause or
E. liii. reason

A confutation of

reason with reaso/trye the matter by
the auctorite of scriptures/ not pro-
per witnesses to any of vs/ but indis-
ferent witnesses for vs both.

Marke
thys.

Gerson. We ought rather beleue
the sayng of any teacher/ armed
with the Canonycall scripture,
then the Popes determy nacion.

Reade ye
Papistes
and be no
longer
ignorāte

The same. More credite is to be
geuen to a mā/ that is singulare-
lye learned in the Scripture,
bryngyng forth catholyke auctorite,
then to the generall counsel.

Cōsails
may and
doe erre
of times.

Panormitan in cap. Significasti.
A simple laye man/ bryngyng
forth the scriptures/ is to be bele-
ued/ rather then an hole counsel. for a
counsell may erre/ as it hath afore tyme
erred/ as did the counsell of Hel-
childense and Aquisgranum of con-
tracting of Matrimonie. The coun-
sel

vnwriten verities.

cel of Cōstance among other articles
of John Hus and Hierome of Prague/
vniustly condemned/ condemned also
this article for heresye: that the two
natures (that is) the diuinite and hu-
manitie be one Chryst/ whych is a ne-
cessarye article of our fayth/ expessed
in the Crede of Athanasius called qui-
cunque vult, where it is red: the right **Read the**
fayth is/ that we beleue and confesse/ **Psalme.**
that our Lorde Jesus Chryst the sone
of god is god and mā/ and a litle after:
lyke as the reasonable soule and the
flesh is one man/ so god and mā is one
Chryst: the same is also decreed by the
counsell of Nice and dyuerse other ca-
tholike counsels/ and it is the doctrine
of the church at thys tyme. finally it
may be proued by the expresse word of
god/ and yet these malycyous cleargy
were not ashamed to condemne the
same for an heresy. Note here ittle rea-
der/ vnto what shameles and detesta-
ble heresy es they? Dopthe/ yea Anti-
christian general counsels haue fallē/
of the which they boast so much/ that
they

A confutation of

they cannot erre, and whereupon che-
fely they builde al their errours and
heresies. ¶ Ozeouer the most part of
the good lawes and Canons be in ma-
ner altogether abrogated and no wher
kept: part wherof I shall expresse.

C Canons

of the Apostles and counsels
not kept no: vsed.

Canone. 3. Let not a Bysshoppe/
priest or deacon, by any meanes
put away his owne wife vnder
pretence of relygion: but if he doe/let
hym be excommunicated: and if he so
continew, let hym be deposed.

Canone. 4. Let no Bysshoppe/
priest or deacon be receaued in
to an other Bysshoppes diocese/
wythoute a testimoniall of his good
behaucour: and when they haue deli-
uered their wrytinges/let them be dill-
gently

bywritten berettes.

gently examined if they be godly preachers. ¶ If these.ii. lawes wer thoroughly executed by indifferent iudges/ beyng no Priestes/ the realme of England should not swarme so ful of runnagates, adulterous and sodomie call Priestes. for in wales, for theyr crabel crownes payde to the ordynary, they kepte theyr cōcubines or harlets openly: and in Englande many greafe benefyced men kepe theyr harlettes at racke and mawnger without any punishment/ excepte it be by bypyng of the ordynaries priuely: and all thame sette asyde, they haue their own knowen bastards wayting vpon them in sighte of the whole worlde. But the pooze purgatorie Priestes/ when they be taken in open aduoutrie/ flee from east to weste, from north to southe/ frō diocese to diocese, and there be receaued wythoute any letters testimoniall at al: where they be taken for honeste and chaste Priestes. But if the riche Priestes wer depriued of al their promotions

A confutation of

promotions/so oft as they be knowe
to be fornicators(as they ought to be)
and the pooze priestes not receaued in
to any straunge diocese/without testy-
mony of his honeste demeanure/frō
his former ordinary: you shold scarce-
ly fynde Priestes for euery thirde be-
nefice of Englande, and the Priestes
themselues would be the firste earnest
suters that they mighte haue their
lawfull wyues of their owne: but as
long as they be their owne iudges(ac-
cording to the olde prouerbe/one shab-
bed horse gnappeth an other) what
for fauour and frendshippe/what for
moeny and for flaunderynge of theyr
order: they wycke one at anothers
faultes, and helpe to cloke the same in
so much/ that within my memozye/
whiche is about .xxx. yeares, and also

O what a by enformacion of other /that be .xx.
court is yeares elder then I: I coulde neuer see
this, that ceauce or learne, that any one Priest,
in suspici vnder the Popes kyngdome, was e-
uer punished for aduourtye by his ordi-
nary. And yet not long ago/a Detye
canon

cano
lande
boyer
deane
a ma
Jodo
men
open
if he
ly ha
ceau
pou
he p
ges l
depe
saye
don
pet.
If
stor
con
to a
wo
of
th
no

vnwritten verities.

canon of a Cathedrall church in Eng
 lande was accused of buggerye, by.iii.
 boyes of the graer schole to the vice
 deane or subdeane of the same church,
 a man not vnlyke to a monke called
 Jodocus: of whō Erasmus maketh
 mencion that he wer worthy to walk
 openly with a bell and a cocks combe,
 if he were not set forth vnder the ho
 ly habit of a mōke. But when he per
 ceaued that the sayd Pryest could not
 purge himself of the foresayd crime,
 he priuely payed him his quarters wa
 ges before hande and suffered hym to
 departe without farther tryall of the
 sayd cryme: and now he ietteth in lō
 don, wyth side gown and sarcenet ty
 pet, as good a virgin priest as the best.
 If I should but brefely touch al the hi
 stories that I haue knowen of the in
 continency of Pryests, it wold grow
 to a worke thysse greater, then al my
 whole booke and it would make some
 of the proudeste of them to blushe, if
 they be not past all shame: but I wyll
 not blot my good paper with so euyl
 matter

A confutation of

matter: although thei be not ashamed
openly to blot and stayne their owne
good names with crimes, woorthy of
such reproche and ignominy.

Can. 7.

Let not any Byshoppe/Prefest or
Deacon, in any wise take vpon
him any secular busynesse: but if
he doe, let him be excommunicated.

But now suche shameles cōfessors
they be of their owne lawes, whyche
they so greatly extoll and bynde all o
ther to kepe: that they bee hunters/
faulkoners, stewardes, surueyars and
receyvers to all great men/yea and
to the Byshoppes themselves.

Can. 9.

If any Prefest or Deacon, or any
other of the number of Priesthod/
doe not receaue at the Communion,
let him shewe his cause: if it be reaso
nable, let him be pardoned: if not, let
hym be depriued from the Commu
nion.

but written verities.

It is mete to put of from the **Caño. 106**
Communion all Christen men
(whiche enter into the church)
and heare the scriptures/ but continue
not in prayer until masse be done: nor
receaue ther the holy Communion: as
disturbers/ of the quietnesse of the
churche. ¶ By these. ii. Ca-
nons be subuerted/ and vtterlye ouer
throwen/ all priuat masses/ where the
priest onely receiueh.

Unto the olde custome continue
still in Egypt/ Libia and Ben
tapoli/ that the Byshoppe of
Alexandrie haue power ouer all these:
forasmuch as the Byshoppe of Rome
hath a like custome. At Antioch also/ &
other prouinces: let their honour bee
reserued to euery churche. Because
there be sōe that knele at their prayers
on the Sondag and in Whitsō weke:
be it therefore ordeyned by this holpe
counsell/ that all men stande at their
prayers/ for so much as it is a cōueniēt
custome/ spt to be kept in al churches.

The coun-
sel of nice
Cano. 6.

The coun-
cel of nice
cano. 20.

But

A confutation of

But nowe Antichriste of Rome/
contrarie to thys decree/hath extol-
led himselfe about hys felowe Bys-
shoppes/ as goddes vicare/ yea rather
as god hymselfe: and taketh vpon him
authorite ouer kings and Emperors/
and sitteth in the temple of God, that
is/ in the consciences of men/ and caus-
seth hys decrees to be moze regarded/
then gods lawes: yea and for monye
he dispenseth with gods lawes and al
other/ geuyng men lycence to breake
them.

The coun-
cell of
Nice. 6.

If any Priest be founde eatyng in a
common ale house/ let hym be exco-
municated.

The coun-
cell of
Gāgrēse

If any man iudge, that a maryed
Prieste oughte not to offer/ as it
were for his mariage sake: and for
that cause doe abstayne from his ob-
lacyon/ let hym be excommunicated.

But nowe maryed Priestes be
excommunicated/ and except they wil
for sake

unto yttten berities.

for sake their lawfull wiues/ thei shal
be burned therefoze.

ID: as muche as there ar some/
which praye standyng both on *Ibidē. 7.*
the Sōday & in whitsōe wear:
it is therfoze ordeyned, by thys holy/
counsell/ that because it is a conueniēt
custome/ and agreable throughout al
churches, that men should make their
prayers to god stādīg. ¶ This law is
no where kept.

LEt no priest be made before. 30. The coun-
seles of
Neoces-
ario.
yeares/ yea though he be of an
honest life/ but let him tarye to
the tyme appoynted: for the lord was
baptised at. 30. yeares & the preached.

¶ How this law is kept/ the whole
world may iudge/ for the Cardynall
of Lorcyn was made aboute the. 12.
yere of hys age. And Pope Clement
made. ii. of his nephews cardinals/ be-
ing veri boies. And of late in the pops
higdō childz haue bēe made Archdea-
cons, & denes of Cathedral churches.

Bis.

Do.

The coun-
cel of La-
odicia.

A confutation of

No mā may be receaued to bap-
tisme in lence/after.ii. weekes.

Ibidem.

Breade ought not to be offered in
lent but in the saterday & soday.
¶ He speaketh of the bread of the
holye Communion. But who keepeth
these lawes?

Ibidem.

Lay men oughte not to sing any
made & comonly vsed sōgs in the
church/ncz read any boke beside
the canō: but only the canonical bokes
of the new & old testamēt/ those bokes
which oughte to be red and recened
for authoritie/ those bokes/ whiche be
deuided frō the bokes called apocry-
pha/ in the gret bible. ¶ Vnto the which
S. Cipriā/ Hierō/ Austē/ with all the
old w:iters/ agre. ¶ But the .3. coucell
of carthage added to these the bokes
of wisdom/ Ecclesiasticus/ Tobie/ Ju-
dith/ Ester/ & the bokes of the Ma-
chabees/ vnto which latter coucel the
papistes cleane with toth & nayle/ and
ther bpō stay their purgato: y/ prayge
to saintes/ with diuerse other errors
and

vnwriten berities.

and heresies: cōtrary to the elder & bet-
ter cōsels. Herby you may most easē-
ly perceiue / how shamefully their ge-
neral cōsels haue erred, as wel in the
iudgemēt of the scriptures / as also in
necessary articles of our fayth & good
maners. Yea & the chesest and oldeste
cōsels be (as Anacharsis said of the
lawes / made by Solon for the Athe-
niens) like to cobwebbes / wherin smal
flies / gnattes and Wiges be takē / and
denoured of the spiders : but greate
hornettes and hōbellbees flie through
and breake them / without any daun-
ger or hurt. And generally there is no
lawes regarded / kepte or maintained
amonge them: but suche as make / (as
they turne thē) *pro pane lucrādo* / that
is / for their dignities / immunities or li-
berties and prophetes. Wherefore the
wordes of our sauour I hrist maye be
rightly verpyed of thē: they laye heuy
& importable burthens on other mens
shoulders / but wil not once moue thē
with their finger. for all their lawes
be but nettes to take / & kyll the poore
fishes

Mat. 23.

A confutation of
fithes / and to fyl their own paūches.

¶ That nothyng can be proued by
oracles of Angels / touchynge
relygion.

¶ The.iiii. Chapter.

GEnesis. 3. Sathan / beyng chaū
ged into a serpēt, discaued our
first parentes: & in them cast al
mankynde hedlynge into dampracion.

Regum. 3. Ulti. I wil go furth
and bee a lyngē spirite in the
mouth of all his Prophetes.
¶ Reade the whole Chapter.

Galat. 1. Thoughe an angel from
beauen preache any other gos-
pell, &c.

The. 2. to the. Col. ca. 11. Sathā
himselſe is chaūged into an
Angell of lyghte.

Colossi. 2.

vnwizitten betites.

Closs. 2. Let no man make you
hote at a wronge marke, by the
gumblenes and holynes of An-
gels.

The same. 4. Cap. The spirite
speaketh evidently that in the
latter tymes some shal depart
from the fayth, and shall geue
hede vnto spirites of error and deuy-
lythe doctrine.

Iohn. 4. Beleue not euery spirite:
but proue the spirites whether
they are of god or not.

Actes. 16. A certayne damsel pos-
sessed with a sprite that prophe-
sied. met vs: which brought her
master and mistres much baw-
tage wyth prophecieng. The same fol-
lowed Paule and vs and cried, saying:
these are the seruauntes of the moste
high god: whiche shewe vnto vs the
waye of saluacyon. And thys dyd he
many dayes: but Paule not content/
S.iii. turned

A confutation of

turned about / and sayd to the spirite: I
commaunde thee / in the name of Iesu
Chryste / that thou come out of her.
And he came out the same houre.

The de
uill de
ceue
th man, be
cause he
wade
th from
the word
written,
and is
not cōtēt
there
with.

Cyprian of the simplenes of pre
lates. The enemye (after the
woordes of the Apostle) chaun
geth hymselfe into an Angell of lyght/
and setteth forth his seruantes, as
ministers of righteousness / affirminge
nyghte for daye / death for health / des
peracion vnder the cooler of hope /
false sayth vnder the pretēce of faith /
Antichrist vnder the name of Chryst:
so that whyles they counterfete the
like things, thei make boide the truth
with subtiltie. Thys (dearly beloued
brethren) commeth to passe by thys
meanes / that we resorte not to the ori
ginal of the trueth, nor seke the head
Chryst nor kepe the doctrine of oure
heauenly master.

Cyprianus in his .4. treatesse of
the vanite of Idols. filthie spi
rites wanderyng abroade / beeing
drowned

bntwitten berites.

drowned in worldly vices, after they
haue shonken from heauenly vertue
through worldly corrupcyon, beeynge
them selfs destroyed/ cease not to de-
stroye other, and beyng infecte wyth
euill/ infecte other wyth the same.

Spirites
worken
good
but euill.

These inspire the hartes of the Pro-
phetes/ euer lappyng vp lyes with the
truth/ they trouble mens lyues/ dys-
quiet their slepes/ drawyng their me-
bers awry/ hurt their health/ prouoke
diseases/ to force me to worshipping of
thē: & this is the remedy of them whā
they cease to hurt: neither haue they a-
ny other study but to cal me backe frō
god/ and turne thē frō the perceauing
of true religiō/ to their superstitiō/ &
seyng they be in paine thē selfe/ to seke
those to be companiōs of their paine/
whom they haue made/ through their
error/ partakers of their synne.

The de-
uils mi-
racles ar
to woike
mischief.

The hurt
most of
all, when
they cease
from hur-
tyng.

U Actat^o institucionū li. 2. ca. 15.
corrupt & dāned spirits strey o-
uer al the world, & seke for ease
¶.iiii. of

A confutation of

The deuils vex
both bodye &
soule, to
cause me
to seke to
them for
help, and
so to be
worship
ped as
god.

of their destruction, thorough the destruction of men. They therefore fill al the worlde wth snares/fraudes/and errours/the whiche because they be fine spirite/and can not be perceaued/conueye themselves into mens bodies/and beyng secretlye hyd wthin the body, trouble health/br^yng sicknesses/ fraie men with dreames/ bere mens myndes with sweate, that thorow these harines they may force me to runne to them for helpe. The cause of all whych disceates/is darke to the that be ignoraunte in the trueth: for they thynke they prosyfe w^han they cease from hurtyng/ which can doe nothyng but hurt. But they/whych haue shrunk backe from godes seruice/ because they be enemyes and trasgressours of the trueth/ goe about to chalenge to themselves the name and honour of god: not because they desire any honor. (for what honour can the damned haue) no: that they shold hurt god/who cannot be hurt: but to hurte men/whom they goe aboute to drawe

Unwritten verities.

draw away from the worshyppe and
knowledge of gods true maiesty/least
they shoulde attayne immortalyte/
whych they haue lost thowoe they
own malice. So they couer all wyth
darknes, and compasse the truth with
cloudes: so that they can not knowe
their lord/ nor their father. And that
they maye easely allure menne/ they
hide themselves in the churches/ and
are at hande in al sacrifices. Yea ma-
ny tymes they work miracles/ throug
whiche men, beyng astroyed/ do geue
to Images the fayth of the godheade.
Here of it commeth/ that a stone was
cut in sunder with a rasure by a force
ter: and that Iuno of Uenia answered/
that she woulde goe to Rome: & that
a hypppe folowed the hande of Clau-
dia: and that Iuno beyng robbed/ and
Proserpina of Locrese/ and Ceres of
Milet/ toke vengeance of those/ that
had commytted sacriledge: and Hercu-
les of Appius/ and Jupiter of Atimus
and Minerua of Cesar. Hereof also
it commeth/ that a serpente deliuered
the

Sathan
worketh
miracles
by Imas
ges, and
hereof
sprin
geth the
worship
ping of
Images.

A confutation of

The deuils
speke
in Imags
as thogh
thei were
gods,

thoughe
deuils
propheci
truly of
thynges
to come,
yet all is
but dys-
ceite, to
make mē
to wor-
ship thē.

the Citie of Rome from the pestilence
beyng brought from Epidaurē. But
chiefely they deceaue men in their ora-
cles and answers, whose Iuglynges
vngodly men cannot discern frō the
trueth. Therefore they thynke/ that
Empiers and victories, ryches and
lucky chaunces of thynges/ are geuen
of them: and to bee shorte/ oft tymes
common welthes to be deliuered frō
present daungers at their beck, which
daungers they both declared by their
answers, and beeyng pacysfied wth
sacrifice, turned away. But all these
be but deceites: for seyng they knowe
before the disposicion of god/ because
they were his ministers/ they thruste
them selues into these businesses/ so
that what so euer thynges eyther be
done/ or haue bene done of God, they
mighte seme chesye to dooe or haue
done it.

And so ofte as any goodnesse is co-
mynge at hande to any people or Citi-
tie/ accor^dynge to Gods appointmēt,
they

Unwritten herities.

they promyse that they wyll doe it / eyther by miracles / dreames or reuelacions: if churches / if honours / if sacrifices / be geuen to them. The whyche thynges beeyng geuen / whan that chaunceth that nedes muste bee: they get to themselves greate wo:thyppe. Sathan vnderpre-
fo: this cause bee temples bowed / fo: tence of
thys cause be newe Images halowed. dead mē
And so ofte as perilles be at hande / foules de
fo: some foolyshe and lyghte cause / ceaueth
they fayne themselves angrye: as Ju thē, that
no towarde Warre. But these be the lyue: and
deceites of them, that lurkyng vnder leadeth
the names of the deade / intende to them in
plague them that be alive. Toherfoze, to Idolas
wheras that daūger / that is at hand, trye.
maye bee auoyded: they woulde seme
that they / beeyng pacified, haue tur-
ned it awaye.

And if it cannot be eschewed / thys they doe / that it myghte appeare to chaunce fo: the contempte of them: and so they purchase to themselves great authorite, & feare amōg mē that know them

A confutation of

them not. Some men wil saye, why
doth god then suffer these thynges,
neyther doeth he succoure so euill cr-
courses: That euill thynges may fight
wyth good/that vices may be contras-
ti to vertues, that he may haue some/
whom he may punish/and some who
he may honour.

SCapulensis vpon the. 2. Epistle to
the Thessa. 2. Ca. Darwayne not of
counterfayte Angels, and of the
subtilty of Sathan/semblyng hym

Subtil Sa selfe to Christ: seing we read a like thig
than saye in the historye of Heraclides/ of a
neth him Nooke called Malet. The deuil (saith
self to be he) chaunging himselfe into the lykes
Christ & nes of our sauour /came to hym by
worships night with a company (as he sayned)
ped as of a. 40. Angels: holdynge burnynge
god. lampes in their hâdes/and with a fies-
ry charet/in the which he sayned oure

How shal sauour to sit. Then one of them stept
we then forth and sayed thus vnto hym: come
knowe forth out of thy sell now, and doe no
any cers thyngels but when thou seest him cõe
a farre

vnwritten berites.

a farre of/ make hast to bowe downe
thy selfe and worshyppe hym/ and so
strayght way returne againe to thine
own house. Then he went forth oute
of his house/ and beleuing that he had
sene that godly offices of heauenly mi
nisters/ and all thynge with fierie
lampes/ and Chryste (as he thought) Thel that
hymselfe not past a furlong of/ fel flat
bpon the grounde/ and worshypped
him/ whom he beleued to be the lord.
See here howe this fearfull and fe
lythe Moouke Malet/ leauynge very
Chryst/ worshipped Chrystes enemy:
and in steade of the trueth/ a coun
terfet Antichryste and Sathan.

rayne
trueth
by appas
ricions.

beleue vi
sions of
ren wor
ship Sas
than for
Christ.

**¶ That apparitions of the deade
be vn sufficiente to proue
trueth.**

¶ The. v. Chapter.

Deuteronomy. 18. When
thou art come into the lande/
whyche

A confutation of

whiche the lord thy god geueth thee;
see that thou folowe not the abomi-
nations of those nations: let ther not
be found among you any one, that ma-
keth his sonne or daughter to gooe
through the fier, or that vseth witche
craft, or a chuser of dayes, and that re-
gardeth the flying of foules, or a sor-
cerer or a charmer, or that counsell-
eth with spirites, or a sothesayer, or that
asketh the trueth at the dead,
for the lord abhorreth al these: & for
suche abominacions, the lord thy god
doth cast them out before thee. But
the lord, thy god, hath not suffered the
so to doe.

Read the
place.

Esai. 8. And if they saye to you/
are counsell at the sothesayers,
witches, charmers & coniuers:
then make them thys aunswere: is
there a people any where, that asketh
not counsell at his God? shoulde men
rooone vnto the deade for the living?
If any manne wante lyght, lette him
Iohē

Iohē
nye/
mea

I
deat

I
the g
dyes

I
the so
more
frō d
this/
uaut.
the l
thoug
an an
ly we

hntwittē berites.

loke bpon the lawe, and the testymonys
nye/whether they speake after thys
meanynge.

Luke. 16. If they heare not Moyses and the Prophetes, neyther
wyl they beleue/ if one arise frō
death. Read the
Chapter

Lactancius in his institucions
lib. 2. Cap. 2. The rude sort thynke
that mens soules walke aboute
the graues/ and reliques of their bodies.
He laugheth theyr foolishnes to
scorne.

L Brysostome in his. 4. Homilie
of Lazarus. That thou mayest
knowe, that the doctrynes of
the scriptures/ and Prophetes/ are of
more force/ then if they that be raysed the scriptures
frō death shold tel any thig: consider
this/ that whosoever is dead/ is a seuer, ought to
uaunt. But what the scriptures speak, be beleued
the lord himselfe speaketh: therfore used ras
though a dead mā arise, yea although ther shē
an angel cōe down frō heauē/ yet chief the testi
fy we ought to beleue the scriptures. monye
for

of the
dead: for
it is gods
owne
word,
and the o
ther of
times the
devils.

A confutation of

fo: he/that is master of Angels/and
lord of the quicke and the dead made
them. If dead men should come again
from thence vnto vs/ the deuil might
haue brought to vs false doctrines:
and that very easely. fo: he myghte
haue shewed often tymes gosses/ and
haue subornated men, that shold cou
terfet death and burial/ and within a
whyle after shew theselues/ as thogh
they were raysed agayne from death/
and thzough them to perswade the
people so begiled, what so euer hym
lyst. fo: if now/ when no suche thyng
is done indede/ yet dreames sene of ma
ny men in their slepe/ as thoughe it
wer of them that are departed hēc/
haue deceyued, destroyed/ and ouer
thzowen many menne: muche moze
it should haue chaunced/ if the thyng
had bene done in dede/ and gotten cre
dite in mens mindes/ (that is to say)
if many of the dead had returned a
gaine to lyfe/ that wycked deuil wold
haue wrought innumerable deceits,
and brought muche fraude into the
lyfe

hntwoyppenberities.

life of men. And for that cause God hath shut vp that waye/ neyther doth he suffer any of the dead to come as gainethether to tel what is done ther: lest he by that meanes should byynge in al his wiles and subtilties. for wher ther were Prophetes/ he styrred vp false Prophetes: when the Apostles wer, false Apostles: when Christ appeared/ he raysed false Chrystes: whā sounde doctryne was broughte in, he brought in corrupte doctrine/ sowing Cockle every where. But God/ from whom nothing is hidde/ hath stopped his way to those snares/ and he fauouring vs hath not suffered that any sōe at any tyme should come from thence hether/ to tel what is there done to any men lyuing/ teachyng vs that we should rather beleue the scripturs/ the all other thinges.

The dead neuer resurne after the death to tel their state that be dead.

The scripture is to be beleued as boue all thinges.

The same in Math. Cap. 8. homilie. 2. 9. I wil not denye, but that men haue bene kylled of
3.1. cursed

A confutation of

It is not
the soule
of the
dead that
saith I am
suche a
mans
soule, but
the de
vyl coun
terfereth
the dead
to deceue
the livi
ng: for
soules de
parted
the bodie
can not
walke her
on earth.

curfed charmers and sorcerers: but
that dead mennes soules worke wpyth
them/ how thal they make me beleue
that: because thou haste heard dead
mens soules many times crye, I am
the soule of such a one. Yea but these
wozdes procede out of the fraude and
deceit of the deuill. for it is not the
dead mans soule that sayth this, but
the deuill that sayneth thys, that he
maye deceaue the hearers. for these
ought to be taken as olde wyues fa
bles/ the wozdes of liars/ and fraye
bugges of children: neyther canne the
soule/ beyng departed from the body/
walke in this earth. for the scoules of
the righteous are in the hand of god,
and the soules of synners ar streight,
after their death/ caried awai. Which
is manifest by Lazarus and the ryche
man. The lord saieth also in another
place: this day thal they fetch away
thy soule. The soule therfore/ after it
be departed from the body/ cannot wa
der here amongst vs. It may be pro
ued

vnwritten herities.

ured by mani scripturs/that the soules
of the ryghteous cannot wander here
after their death.

for Steuen sayd/ Lorde receiue
my spirite. And Paule despered to be
losed from the bodye/and to be wyth
LXXIII. Of the Patriarches
also the Scripture sayth/he was laid
bp wyth his fathers / he dyed in a
good age. And that the soules of sin
ners canne not tarpe here wylth vs/
harken to the ryche manne/ what he
sayeth:consyder what he asketh/and
obtayneth not. But yf mens soules
myghte bee conuersaunte here / he
woulde haue come as he despered/
and haue certified his bꝛethꝛen of
the toꝛmentes in hell.

Of the whiche place of Scripture
it is manyfeste/that after the depar
tynge from the bodye. the soules are
taryed into a certayne place, from
whence they cannot returne at their
pleasure:but loke for that terrible day
of Judgement.

J.ii.

Hierome

A confutation of

TJerome in the .8. La. of Jerem
my. If you doubt of any thig
(saye to the prophete) knowe
that it is wzitten/that those nations/
whiche the lord shal scatter before thy
face/shal harken to dreames and sothe
sayers: but the Lord thy god hath com
maunded thee not so to doe/ but if you
wil know thynges that be doubtful/
geue yourselves rather to the testimo
nies of the law & the scriptures. But
if your congregacion wil not searche
the worde of the lord: they shal not
haue the lyghte of the trueth but shal
wander in darkenesse of errors. You
ought to knowe thys/ that euery na
cyon asketh counsell at theyr owne
gods/ and enquireth of the deade for
the health of the quicke: but god hath
geuen you the law for youre helpe/ so
that you may say the soothsaying of
the heathen/ which deceiue their wor
shippers/ is not lyke ours: whyche is
spoken oute of the lawe/ without any
coste.

Saint

vnwritten berites.

Saint Augustine also saith, that the spirite of Samuel which the woman sorcerer rayfed to Saul, was not the soule of Samuel, but the deuill, which appeared in Samuels likenes, for to deceiue Saul: this doeth he proue both by euidente scriptures, and stronge reasons.

Neither are miracles able to proue our sayth

The. vi. Chapter.

Exodus. 7. 8. The wise men, and inchaunters of Pharaos turned their rodde into serpentes, and the waters of Egypt into blode: and made all the whole lande to swarme with frogges, through their sorceries.

Deuteronom. 13. If there arysse among you, a Prophete, or a dreame of dreames, and geue
J. iii. the

A confutation of
thee a signe or a wonder, and that signe
or wonder, which he hath sayd, come
to passe, and then say: let vs goe af-
ter straunge goddes, which thou hast
not knowen, and let vs serue them:
Harken not vnto the wordes of that
Prophet, or dreamer of dreames. for
the lord thy god tempteth thee, to wete
whether ye loue the lord your God,
wyth all youre hartes, and all youre
soules.

Ieremye. 23. Beholde here am
I, sayeth the **L O R D E**, a-
gaynste those Prophetes that
bare prophesye lyes / and deceyue
my people wyth their vanities and
miracles, whom I neuer sent, nor co-
maunded.

Math. 7. Many shal saye to me
in those dayes, **L O R D E**,
haue

hath written verities?

haue we not prophesied in thy name:
haue we not caste oute deuils in thy
name: and then it shall bee answered
them: I neuer knewe you / de-
parte from me you children of in-
quite.

Math. 12. An euill and froward
generacyon seeketh a sygne /
and there shall no sygne bee
geuen to them / but the signe of Jonas
the Prophet.

Matthew. 24. There shall a-
rise false **PROPHETES** /
and false Prophetes / and shal
shewe greate miracles / and won-
ders / in so muche that / if it were pos-
syble / euen the verye electe shoulde
bee disceaued: but take you hede / bee-
holde / I haue shewed you al thynges
before.

Mar. 13.

3. iiii. 2. Thessa.

A confutation of

Thessa. 2. The commyng of that
wicked one (meanig Antichrist)
shalbe after the working of Sa-
than/with all lyenge power/
signes and wonders/and wyth al dis-
cent of vnrighteousnesse of them/that
shall peryshe: because they receaued
not the loue of the trueth/ that they
myght be saued. And therefore God
shal sende them stronge delusyōs/that
they myght beleue lyes: that all they
myght be damned, which beleued not
the trueth/ but had pleasure in vnright-
eousnes.

Actes. 8. Simon Magus, an in-
chaunter/ by his wonders be-
witched the Samaritans.

Actes. 13. Elimas the sorcerer
had of long tyme deceyued the
Antiochians. Read the stories.

Irene lib. 1. Telleth of a certen Jug-
ler/ called Marke/ whiche in the sa-
cramente

untwistten verities.

sacrament of thankes geuing wonder-
fully deceaued the simple people. for
he so chaunged the colour of wyne/
that it appeared vtterly to be bludde:
and a litel wine so increased throug. By this
his Jugling/that the chalyce was fyl. example
led/and ranne ouer. By this Jugling ye maye
it is playne inough/that those myras iudge of
cles/that be alledged of many men for the pos-
the real presence in the sacrament of pisse mi-
the alter/doe not confyrme their er- racles.
ror/but be very delusions of the deuyl
or of his iuglyng ministers.

Crysostome in his. 4. 9. Some True
lie vpo the. 24. of Math. Afore Christiā
time it was knowē which wer work mi-
true Chrysten men and which false by racles pro-
miracles. but how were the false kno fitable to
wen: Because they could not worke. the seers:
such or lyke miracles/as true Chryste but the
men did; but they wroughte vaine wicked
thinges/making men to wonder/but without
bringing no profit at al. But the Chri profit at
stians did miracles/which not onelye al
brought wonders, but also profyte: &
by

A confutation of

by these they were known / whyche
were true Christians / and whyche
false. But now woꝝhyng of miracles
is utterly taken awaye. Yea couñterfet
miracles are rather founde amonge
them / that be false Christians: as Be-
ter declareth in Clement. Antichriste
shal haue full power geuen him / to
woꝝke great miracles.

God suf-
ferth wic-
ked men
to worke
miracles
for the
tryall of

The same in his first oracyon a-
gaynste the Jewes / byō thys
place of Deutero. 13. If there a-
rise among you a Prophete or a drea-
mer of dreames &c. That / that he saith
(sayeth Chrysostome) is thys: if any
Prophete saye, / I can rayse a dead mā
and geue syghte to a blinde man / obey
me / let vs woꝝship denils / let vs do sa-
crifice to Idols: moꝝeouer if a man
speake thus / that he can geue the blid
his syghte / rayse the dead. yea though
he doe these thynges: beleue him not.
foꝝ the Lord trieng thee suffereth him
to

but witten beritike?

to doe them, not that he knewe not the fayth
thy mynd/ but to geue thee occasyon full
of tryall whether thou loue God in
deede.

The same in John Cap. 2. In the The faith
ende of the. 22. Homilie. Ther full nede
be some doubtles now a daies, no mira-
cles. for si-
cles now. If thou be faithful, as thou gnes are
oughtest to be, if thou loue Christ, as gyuen to
he thoulde be loued/ thou nedeest no mi the vnbe-
tracles: for signes are geuen to vnbele-
uers and not to the faythfull.

.1. Corin

.14.

Augustyne agaynst faustus the
Manichee. lib. 13. Cap. 5. The
Scriptures/ that be stablyshed
and sette forth by so greate au-
thorite/ ye despise: miracles you worke
none: which though you did/ yet we
woulde beware of you, by the Lorde
instructing and teaching vs/ saying:
there shal arysse false Chrystes &c.

The same

A confutation of

The same of the citie of god li. 20.
 Chap. 19. The presence of Antia
 chrisť shall be after the workynge
 of Sathan / with all lyinge po-
 wers / as a foze. for then shall Sathā
 be let lose / and by him Antichrīst / with
 all his power / shall worke meruelous-
 ly but lyingly: of the which miracles
 it was wonte to be doubted / whether
 they be called lyinge signes and won-
 ders for thys cause / that he shall de-
 ceauē mans senses with visions / so
 that he seemeth to do he thyng that he
 doeth not in dede / or els because the
 same / although they be true miracles
 and not counterfet / yet they draw mē
 to beleue that thei can not be done / but
 by the power of god: whereas meene
 knowe not the power of the deupll:
 thefely seing that how greate soeuer
 power he hath / he hath receued it. for
 when fier fel down from heauen / and
 with one dashē destroyed so greate a
 familie wyth so many hearde of cat-
 tayll of holy Job / & a sodayne whirle
 winde / ouerthrowing his house / slew
 hys

his c
 ble b
 it is
 signe
 serue
 haue
 truet
 ther i
 addre
 luso
 for g
 cause
 them
 altho
 ked a

T
 the
 Affr
 of t
 reas
 wor
 war

but written berites.

his childzen: these were no disceuna-
ble visions/ but for every one of these
it is sayed: they shall be begiled with
signes and wonders/ that shall de-
serue to be begiled/ for so much as thei
haue not receyued the loue of the
truneth/ that thei might be saued. Nei-
ther did the Apostle/ feare to saye and
adde: god shall sende them strong de-
lusyons/ that they should beleue lies.
for god doth sende these thynges/ be-
cause he suffereth the deuyl to dooe
them: he indeede bi his iust iudgemēt/
although the deuill doeth it of a wyck-
ed and malicious purpose.

The same of the vnite of the
churche. Cap. 16. Let thei shewe
their church/ if they can/ not in
the sayinges and in the fame of the
Africanes/ not in the determinaciōs
of their bishoppes/ not in any mans
reasonynges/ not in false sygnes and
wonders (for agaynst all thys we bee
warned and armed by gods word) but
in

A confutation of

Al doct
trine
ought to
be tryed
by the ca
nonicall
in plaine
sense: and
not by
wordes,
that be
darke,
doubtful
or figura
tyue.

Miracles
shewed
at the
tombes
of saintes

In the thynges appoynted in the law/
spoken afore by the Prophetes/ in the
songes of the Psalmes/ in the voyce of
the shephearde himselfe/ and the prea
chynges and pynesfulnes of the Eua
gelysts/ that is in the authorite of the
bookes Canonical: but not so that thei
may gather and rehearse those thyngs/
that be spoken darke ly and doubtful
ly and figuratiuely, whych euery man
may vnderstande as he lyst after his
own mynd. for suche thynges cannot
be vnderstanded and expounded right
ly/ except those thynges/ that be kerpe
playnlye spoken/ bee perceaued befoze
wyth a constante fayth. Let him not
saye thys is true/ because I saye it/
or because my companyon saith thus/
or these my companions/ or these our
Byshoppes/ Clarke/ or laye menne:
or els/ it is true/ because such miracles
did Donatus/ Pontius/ or what soe
uer other: or els because men praye at
the tombes of our brad menne/ and be
heard:

hear
chat
of o
such
pyn
byse
ther
or th
for
spok
mon
to ta
whe
com
myr
possi
and
thyn
befo
the
latte
from
spiri
deuy

vnwritten berites.

heard: or because these and these things
chaunced there: or that thys brother
of ours, or thys syster of ours sawe
suche a vision: ether wakyng, or sle-
pyng in hys dreame sawe suche a
vysyon or syght: away with these. Ei-
ther they be saynyngs of lying men/
or the wonders of deceptfull deuyls.
for eyther they are not true/that are
spoken: or if any miracles bee done a-
monge heretykes/we ought the more
to take hede of them, because that
when the Lorde had sayed there shold
come some/that by workyng diuerse
myracles shoulde deceyue/if it were
possyble/the verpe electe: he added/
and earnestlye settynge foorth the
thyng sayed: behold, I haue tolde you
before.

proue no
doctrine.

Visions
seen ey-
ther in
dreames
or being
awake ca-
not make
any doc-
tryne.

Wherof the Apostle admonishing
them, speaketh playnlye: that in the
latter tymes menne shoulde departe
from the faythe, geuyng hede to
spirites of errour/and doctrynes of
deuyls. further more if any man bee
heard

A confutation of

Men be heard at the tombes of heretikes he receueth, whether it be good or evil not for the merite of the place, but for the merite of his desyer. For the sprite of the lord as it is wrytten filleth the whole world and the earnest eare heareth all thynges, and many be heard of god when he is angry, of whom the Apostle sayth: he had geuen them vp to their hartes desyer. And god to many, whom he fauoureth, geueth not what they woulde, that he maye geue them that whiche is profytable. wherefore saith the same Apostle of the stige of his flesh, the messenger of Sathan (whiche he said was geuen hym to buffet hym lest he should be exalted aboue measure by the greatnes of reuelacions) for the whiche I prayed the lord to take it away from me, and he sayed vnto me: my grace is sufficient for thee, for my strength is made perfect through weaknes. Doe we not reade that many men were hard of god himselfe in the hyghe places of Iurpe: which hyghe places neuer the-
les

but wrytten verities.

les so displeased god, that kings which
 destroyed them not were blamed/ and
 kynges that destroyed them wer pray
 sed. But thys ought to be vnderstade/
 that the desyer of him/that praieth/is
 moze woorthy oz of moze strength, the
 the place of prayer: but of false vysiōs
 let them reade what is wrytten/ both
 that Sathan doth chaunge himselfe
 into an Angell of light/and that their
 dreames haue deceyued many mē: let
 them also heare what the heathen tel
 of their temples and godes/wonder
 fully eyther done oz sene/and yet ne
 uertheles the gods of the heathen be
 deuils/but the Lorde made the hea
 uens. Therfore many mē be heard and
 after many diuerse sortes, not only ca
 tholyke Christians but also panimes/
 and Jewes and heretikes geuen to di
 uerse errors & superstitions:doubt
 les they ar heard eyther of deceitfull
 spirits, which neuertheles do nothing
 except they be permitted of god hygh
 ly and vnspeakeably iudging what is
 mete to be geuen to euery man/oz els

The deu
 uill wor
 keth mi
 racles in
 the tem
 ples and
 Idols of
 the gētils
 although
 their reli
 gion be
 false an
 detestas
 ble.

h.i. of

A confutation of

Menne
ought to
proue
thēselfes
to be the
true
churche
by none
other me
nes, but
by the
scripturs
only.
Neyther
miracles
nor agree
ment of
Bishops
in doc
tryne
proue a
ny thing
in religi
on.

of god himself either for the punishmēt
of malice, or the cōfōrt of miseri: or for
the admonishmēt of eternal saluaciō.
But to that eternall saluaciō cometh
no mā/ but he that hath the head christ
Yea & no mā cā haue the head Christ/
which is not in his body the churche.
which church/ lyke as the head it self/
we must know in the canonical scrip
turs, & not to seke it in diuers rumors
& cōpiniōs of mē/ not in factes, sayiges
& sights & c. Let al this sort of them be
chaffe, & not geue sētere afore hande as
gaist the wheate, if thei be the church:
but whether thei be the church, let the
shew none other wais but bi the cāoni
cal bokes of the holi scripturs. For nei
ther doe we saye that men oughte to
beleue vs, because we are in the catho
lyke church of Christ, or because Dps
tai^r bishop of Miluet, or Ambrose bi
shop of Miliane, or that innumerable
other bishops of our cōgregaciō doe a
lowe this doctrine that we kepe, or be
cause in churches of our cōpamōs it is
preached. or els because that throughte
the whole world in those holy places,

h^o w^o ritten befalling.

wher our cōgregaciōs resorte/ so man
ny wōders ether of hearings/ oꝛ of hea
lynges be done: so that bodyes of mar
tirs/ being hid so many years. (whych
if they wil aske/ thei may learne of ma
ny) were shewed to Ambrose: oꝛ that
at those bodyes a certaine mā/ beeing
many yeres blynd/ wol known to the
whole citie of Miliane/ receiued hys
eyes & his sight: oꝛ because he beynge in
a dreame dyd see/ oꝛ he beeyng rapt in
spirite did heare/ eyther that he shold
not goe to the part of the Donatistes/
oꝛ that he shold depart from theiꝝ o
pinion. Althāt so euer suche thynges
be done in the catholike churchē/ the
church is not therfore proued catholik
because these be dōe in it. The lord Jē^s
himself/ whē he was risē frō death/ &
offred his own body to be sēe with the
eies/ & hādled with the hāds of his Apo
stles/ lest thei shold thē thike theselves
to be deceiued/ he rather iudged that
thei ought to be stablyshed by the wit
nesses of the law/ prophets & psalmes
shewing those thinges to be fulfilled in
him/ that wer spokē so lōg befoze: so he

A confutation of

set forth his church/biddinge repen-
taunce and forgeuenes of synnes to be
preached in his name/through al naci-
ons/beginning at Ierusalē. That these
thynges bee wyrtten in the lawe and
Prophetes/himselfe witnesseth: thys
is set out by worde of mouth. These
are the doctrines/these are the staves
of our cause. we reade wyrtten in the
Actes of the Apostles of sōe faithfull
men, that they searched the scripturs
whether they were so. What Scryp-
tures I pray you, but the Canonickall
of the lawe & the Prophetes: to these
are ioined the gospels, the Apostles Es-
pistles, the Actes of the Apostles, and
the Apocalypsis of Sayncte John.
Searchē all these/bryng forth some
plaine thing wherbi you may declare
that the church hath remayned only
in Affricke: or that thys (whyche the
Lorde sayeth shall come to passe: This
gospel shall be preached to al the world
for a testimonye to all nacyns) shall be
verified of Affricke. But brynge out
some what/ that nedeth none inter-
preter

vnwritten betites.

preter: you may not be conuined that
the thynges, which is spoken of ano-
ther matter, you goe about to wreste
to your purpose.

Crysostome of the contricion of the hart. Christ promised not that he woulde rewarde at the latter day them that worke sygnes & wonders but them that kepe his com-
maundementes, saieng: come you blessed childre of my father / receaue that kingdome, whiche was prepared for you from the beginning of the world. He said not because you did miracles / but because I was hongrye &c. he shal also cal them blessed, not that wroght miracles, but the humble and meke in hart.

Not mis-
racle wor-
kers but
the com-
maun-
dementre
keepers, ar
called
blessed of
Chryste.

Iteil in John lib. 7. Chap. 13. To worke
worke miracles maketh not a miracles
man one whit moze holy / seige maketh
that it is also common to euill men & no man
abietes / as the Lorde hymselfe also holy: nor
B.iii. witnesseth

A confutation of

to worke
no mira-
cles him-
dereth
his holy-
nes,

witnesseth: man: that sai to me in that
day & c. And contrary wyse workyng
of no miracles hindereth not a mans
holynes. for John wrought neyther
signe nor miracle: and yet was thys no
derogacion to his holines. for among
the children of women ther was none
greater then he.

Thys
would be
put among
the appa-
ricions of
the dead.
Sathan
counter-
fetteth
Moses.

Sabellic vpon the lyfe of Celestine.
Almost fivie hundreth yeares after
Chryst the devyl taking vpon him
the person of Moyses shewed himself
visibly in the sight of the Jewes that
dwelt at Candie: promysinge that he
would bringe them agayne into the
land of promyse where Jerusalem sta-
ndeth dry foted the waters standyng
on eyther syde in maner of a wall as
when the children of Israell were
brought out of the land of Egypt. Ma-
ny of the Jewes rather geuynge credite
to these Juglers and enterpyng into
the sea were querwhelmed with the
waues

h^{ow}written berites.

waues thereof: excepte a fewe/the
whyche at laste/beeinge warned of
their vanite/became Christians.

Custome also is of no strenght
in thys case of prouing
a religion.

The.vii.Chapter.

Exodi.23. folowe not the multi-
tude to doe euill.

Leuiticus.18.The Lorde com-
maūdeth the Israclytes not to
folowe the custome of the Egip-
cyans nor the Canaanites. Reade the
chapter.

Ezechyell.20. Make not in the
statutes of youre forefathers/
and keepe not their ordinaun-
ces: and desyle not youre selues wyth
their ydols,

Ex.iiii. 4.Regū

A confutation of

Regu. 4. ca. 17. Unto thys day
they kepe their olde customes/
they feare not God nor do as-
ter hys customes, ordynaunces and
lawes.

The same. They dyd not hear-
ken vnto the Lorde: but dyd
after their olde custome.

Ieremye. 9. They folowed the wic-
kednes of their owne heartes, and
serued straunge godes, as their fa-
thers taught them.

Tertullian of virginite or pray-
ses. Custome for the most part,
taking his beginning eyther of
ignorauce or simplicitie, in processe of
tyme waxeth strong by vse: and so it
is alledged agaynst the truth. What-
so euer smelleth agaynst the trueth,
that is here/ye, yea though it be olde
custome.

Ciprian

Untwritten herities.

Cyprian unto Licilie lib. 2. Episto-
la. 3. There is no cause why
(deare brother) that any manne
should thynke the custome of some
men oughte to be folowed. If any mā
haue thought that only water ought
to be offered in the chalyce: we muste
fyrste aske whom they folowed: and
that Chryste only ought to bee hearde
the father witnesseth from heauen/
saieng: this is my wel beloued sonne/
heare hym. Other foze if only Chryste
ought to be heard/we ought not to res-
garde what any mā afoze vs thought
to be done/but what Christ/which is
befoze/did first: neyther oughte we to
folowe the custome of man/but the
trueth of god.

The same to Julian. of the bap-
tising of heretykes in baine do
some men/when they be ouer-
come with the truth/alledge custome
agaynste vs: as though custome wer
greater/then the trueth. Saint Au-
gustine

A confutation of
gustine hath the same.

The same to Dompnus agaynste
Steuens epistle. A uside/ with
out truth/ is an olde errour:
foz the whiche cause/ lette vs leue cus-
tome and folowe the trueth.

Crisostome vpon Genesis. 29.
homilie. 59. foz if the counsell be
good and profitable/ yea though
it be not custome/ kepe it: but if it bee
hurtful and noysome/ caste it awaye.
foz if we wil be wise and care foz our
saluacion/ we may leaue of an euyl
custome and bryngin a good custome:
and so shall we geue no small occasyō
to thē/ that come after vs/ to chaunge
the same/ & haue the rewarde of those
thyngs/ that be done of them.

Ierome in his preface to Job. Olde
custome is of such force/ that vices/
whiche many men them selues cō-
fesse/ please them thzough it.

The same

unwritten herities:

The same the. 9. Cap. Neither are the errours of our fathers/ nor our elders/ to be folowed: but the authorite of the Scriptures: and the cōmaundementes of god/ that teacheth vs.

Augustine of one only Baptisme lib. 2. Distinc. 8. Cap. When the trueth is once knowen/ let custome geue place to the trueth. for who doubteth/ but custōe ought to geue place to the manifeste trueth?

The same in the same place. Let no man pferre custome aboue trueth & reasō. for truth and reason doe euer exclude custome.

Gregorius to Guelmunde the Bp̄hoppe. 2. Distinct. Si consuetudo. If thou chaunce to lay custome agaynst me/ thou must take heede what the lordē sayeth: I am the way/ the truth and the lyfe. He did not say: I am custome/ but the trueth.

Nicolas

A confutation of

Nicolas the Pope to Ignatius
the reuerente Byshoppe. 8. Di
stinc. An euil custome is no les
to be auoyded/then an hurtefull coꝝ
rupcyon: whiche excepte it be plucked
by the soner by the rootes: it wyl bee
taken of the vngodly for a lawe.

Reasons agaynste vntowite
ten verities.

The. viii. Chapter.

The olde testamente was suffi
cient for the Jewes: and why
shall not bothe the newe and
olde suffice vs:

Chryste and the Apostles proued
al their doctrynes/by the law
and Prophetes. What an arro
gancye is it then in vs/to teache anye
thyng/whiche we can neyther proue
by the law/the Prophetes/the Apo
stles/

hntwitten berites.
files/no? the Euangelistes.

The deuill/when he tempted
Christ/was not so farre past al
shame to perswade any thyng
wthout the testimonye of the
scriptures:althoughe he dyd(as his
deare childzen/the papistes, do) falsely
alledge them/wrest them from theyr
true meanyng to a contrarpe sense/
and also cut of that/whiche shoulde
make against him/o? declare the true
meaning of the scriptures.

This word(hntwitten berites)
is a new terme lateli inuēted/
& now here heard o? red amōg
the olde wyters:of which thei could
not haue bene ignoraunt/if ther had
bene any such thing/nedefull to salua
cyon.

Al confection/which the olde fa
thers had with heretikes, was
for the scriptures:whiche heres
tikes

A confutation of

likes partly denied/as Marcio, Mattheus & faustus: partly they wrongly expunded: but for thyngs, whych are not conteined in the scriptures/ they neuer accused any man of heresye.

If there were any worde of god besyde the scripture/we coulde neuer be certeine of gods word: and if we be incertayne of gods word/the deuill myghte bynge in amonge vs a newe worde/a newe doctryne/a newe sayth/a newe churche/a newe god/yea hymselfe to be god/as he hath already done in the poppysh kyngdome. For thys is the foundacyon of Antichristes kyngdome, to settle hymselfe in gods temple, whyche is the hearte and conscience of man: of hym to be feared and worshypped/as though he were god hymselfe.

If the churche and the Chrysitan sayth did not staie it selfe vpon the worde of god certayne/as vpon a suer and strong foundacion: no man coulde know whether he had a ryght sayth/

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petet

Unwritten verities.

faith/and whether he wer in the true
churche of Chyste/ or in the synagog
of Sathan.

If we be bounde to beleue certafe
thynges/delivered from the A-
postles by word of mouth only/
wythout wrytyng/as thei wold make
us beleue (but what those thynges bee
no man can tel): It shold herof folow,
that we are bound to beleue we wote
not what

Wythout fayth it is not possible
to please god: and fayth cometh
by hearyng of gods word. Ergo
where gods worde lacketh, ther can be
no fayth.

Almightie god, afore he gaue to
Moses the law writte of the .x.
commandements, wherein he
fully taught the true worshippinge of
him, as it wer a preservatyve agaisst a
plage or a poysō to cōe: gaue the thys no
table lessō, worthy alway to be had in
memozy: you shall adde nothig to the
words &c. and agais he oftē times re-
peteth the same sctēce both in the law
and

A confutation of
 and the Prophets in the gospels &
 the Epistles of the Apostles. And be-
 cause his people shold neuer forget it
 Saynt John commaundeth the same
 in the last wordes of all the new testa-
 ment / threatning terrible plages (that
 is) the losse of his euerlastyng Joyes of
 heauen, and the payne of eternal fier
 of hell, to al them, that eyther put to
 o: take aughte from the worde of
 God.

¶ Scriptures alledged by the Pa-
 pystes for vntwytten verities/
 wyth answers to
 the same.

¶ The. ix. Chapter.

Math. 18.

Argu-
 mente.



Here. ii. o: .iii. be gathe-
 red in my name there
 am I in the myddest of
 them. But Chyste can
 not erre: for he is the
 trueth it selfe: ergo thei
 cannot

untoyptten verities.

cannot erre in their Sinodes/convocations/and generall counsels/beeing gathered together in hys name.

Christ said/when. ii. oz. iii. be gathered in my name & c. and to be gathered in hys name/ is in our assemblies to seke his onely glorie and not ours/ to doe all thynges by his prescript word. for not ever one that sayeth unto me, Lorde Lorde/ shall enter & c. As witches, charmers, necromancers, and conjurars/ vse theyr wycked artes/ all in the name of God and Christ: and yet is not Christ with them. for the. vii. sones of Sceua/ the chief Priest of the Jewes/ wet about to cast out euill spirites in the name of Jesus/ whom Paule preached: but yet Chryste was not with them/ but the wycked spirite/ whyche wounded them/ and draue them awaye naked. Moreover all forgers of wyles/ counterfettors of false instrumentes/ and iudges geuyng false sentences/ in the
L. i. ecclesiastical

Answer

Math. 7.

Actes. 19.

A confutation of

ecclesiasticall lawe/they beginne wyth
this glorious titel: in the name of god/
Amen. Therfore sprang this old pro-
uerbe/ in the name of God begynneth
al mischief: and yet Chryst is with nōe
of these/ though they pretende to dooe
al these thinges in hys name. Chryste
saith also/ many shal prophesie in my
Math. 7. name/ and cast out deuils & worke mi-
racles in my name/ and then wil I cō-
fesse to thē/ that I neuer knewe you:
Reade Eusebius and Athanasius/ and
you shall there see/ what pride, conten-
cion/ hatred/ malice/ enuy/ and desyer
to beare rule/ reigned in the counsels
of the cleargi at those daies/ not much
past. iiii. A. yeres after Chryst. What
thynke you they woulde saye/ if they
saw our counsels / where the Romish
Antichryst triumpheth: no doubt/ that
though an Angell from heauen preach
any other & c. Here you wylly replie a
gayne: Chryst saith where. ii. oz. iii. ar
gathered & c. Now in euery counsell
are not onely. ii. oz. iii. learned and
godly men/ but many. Ergo they can-
not

A replis
cacion.

vnforittē berittes.

not erre. I graunt that in euery general counsel be many good men, which doe not erre/noz are deceiued: and yet it foloweth not that the whole counsell cannot erre.

Answer

For in counsels the moze parte is taken for the whole/ & thynges be there determined and ordered/ not by reason/learnynge/and authoritie of the word of god: but by stoutnes, wilfulness and consent of the moze part. In those counsels/ where be mo euill and wicked men/ then good & godli/ it cometh often tymes to passe/ that iniquite hauing the bypper hāde/ the greater part ouercōmeth the better: & yet the good mē nother erre/ noz cōset to these errours concluded by the wicked and the moze part/ but resist and speake against thē to the vtmost of their power not without great daūger of their liues/ yea & sōetymes it costeth thē their liues in dede/ as it is now daily sene.

The Scribes & the Pharisees sit Math. 23
bpō Moses seate, what soeuer The. 2.
they bid you do/ that do/ but after argumēs
L.ii. their

A confutation of

their woꝝkes doe not: foꝛ thei say and doe not. Here (they say) it appeareth playnly/that Chꝛyste commaundeth vs to obeye the heades of the church/ how euill soeuer they lyues be.

The first
answere.

First let them loke well what maner menne they make them selues, that is, Scribes and Pharisees the greatest enmys of god/ persecutors and murtherers of hys Prophetes, of the Apostles, and of Chꝛist himselfe, and so Antichꝛistes. Secondly Moses seate is not hys of fyce oꝛ authorite, but his doctryne: & therfoze saith S. Augustine, that seate/ which is his doctrine/ suffereth them not to erre: and in another place, they sitting in Moses seate teache the law of god/ therfoze god teacheth by the. But if they wyl teache their own doctryne/ beleue them not: foꝛ suche seeke their own and not Iesus Chꝛysties: & Chꝛyst biddeth vs beware of the leuē of the Pharises, and then the disciples knew that he spake not of the leuē

The second
answere.

untozitten berites.

uen of bread but of their doctrynes/
althoughe they sat in Moses seate /if
they wyll nedes contende /the dignite
oz office of Moses /to be Moses seate/
and yet erred shamfully in their doc-
tryne.

Behold / I am wyth you al the
dayes vnto the worldes ende: the forth
argumēt
Math. 28
thys promyse was not made to
the Apostles only (for they dyed shortly
after Chryste) but to the churche.
Ergo the churche cannot erre.

I Beseeche thē to beginne a litell a Answer
fore, and they shall playnely heare
Chryst hymself vnloose this knotte.
The words before ar these in Marke:
goe and preache my gospel to euerpe
creature / and in Mathewe: goe and
teache all people / baptysinge them in
the name of the father / of the sōne &c.
teachynge them to obserue all thyngs /
what soeuer I haue comaunded you:
and lo, I wyll be wyth you vnto the
A.iii. worldes

A confutation of

worldes ende. Here you may see this
promyse of Chryst/ I wilbe wyth you
& c. is not absolute oꝝ vniuersall/ but
geuen vnder a condiciō (that is) if you
preache my gospel truly/ if you baptise
rightly/ if you teach the baptised to do
all thynges/ that I haue commaunded
you: lo, then I wyll be wyth you vnto
the worldes ende. But if you teache a
ny other gospel/ oꝝ baptise other wise/
oꝝ bydde them doe any other thyng/
aboue that whiche I haue cōmaunded
you: you haue no promyse of god/ but
the curse/ that Paule threatneth/
thoughe we oꝝ an Angell from heauen
preache & c.

The. 5.
argumēt
Iohn. 16.

I haue yet many moore thynges to
say vnto you/ but you cannot beare
them away now: howbeit whē he
is come/ which is the sprite of trueth/
he wil leade you into all trueth. Here
you may see/ (saye the enemies of gods
trueth) that Chryste taughte not all
thyngs himself/ but left many things
to

Antwitten berites.

to be taught to the disciples, by the ho-
ly gost after his death.

Criste saied not, I haue many
thyngs to say, which I wil not **Answer**
tel you now, but which you can
not beare now. That is, you can not
perceiue or vnderstande them now:
and thus Christ himselfe expoundeth **Iohn. 14.**
these words, the comforter, which is the
holi gost, who my father wil send in my
name: he shal teache you al thynges, &
put you in remembraunce of all
thynges that I haue sayd vnto you, &
no newe or other thynges. For Christ
sayeth playnly that he hymselfe had
taughte them all before, sayinge: all **Iohn. 15.**
thynges, that I haue hearde of my fa-
ther, haue I opened vnto you.

Whereouer our Saviour in plaine
wordes sheweth what thynges those
were, that his disciples coulde not un-
derstande, although he manye tymes
tolde them the same before. Beholde/
sayeth he, we gooe vp to Ierusalem, **Luke. 18.**

A confutation of

and all shalbe fulfilled/that are wyrt
ten by the Prophetes of the sonne of
mā. for he shalbe delyuered to the ge
tyls. and shalbe mocked/ and despites
fully entreated/and spitted on/ & whē
they haue scorged him/they wyl put
hym to death/and the thirde daye he
wil rise againe: and they vnderstode
none of these thynges. for these say
inges wer hid from them so /that thei
perceaued none of the thynges/that
were spoken: although he spake to the
in most playne terms. And the cause
why they perceaued not his so playne
speache. was thys. They were yet car
nal. and vnderstode the propheties of
Chrystis kyngdome carnally/thinking
that Chryst shoulde reigne at Jerusa
lem like a mightie conqueroure/and
subdewe all the Gentyles vnder the
yoke of bondage to the Jewes/so that
the Jewes shoulde be Lordes and ru
lers ouer all the world for euer. And
therfore James and John asked a peti
ciō of Jeshu by theyr mother/that they
her two sonnes/myght sit the one on
hys

Math. 20

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vnwrytten herities.

his right hande/and the other on hys
left hand/in his kingdome:and when
he spake of his death/Peter toke him
aside and rebuked him saying:Waster
fauour thy selfe/thys shall not happē Math.16
vnto the/to whom Chryst sayd/go af
ter me **Sathā**. These be the thynges/
that the disciples could not then beare
oz vnderstande/but thought that he
had spokē some allegorie/ridle oz dark
speache vnto thē:but after his resur
rection/he opened their wittes that
they mighte vnderstande the Scryp
tures/and sayd vnto them:thus it is
wrytten/and thus it behoued Chryst to
suffer.And to the two/disciples goyng
to Emaus/he expounded Moses,the
Propheetes and all the scripturs/that
were wrytten of hym. And after the
ascensio the holy gost appeared to thē
in fierie tongues/and fylled them with
all knowledge/& they began to speake
with sondrye tongues/as the holy goste
gave them vtteraunce: and then they
vnderstode the **Scriptures** perfect
lye.

Danye

A confutation of

The.6.
argumēt
Iohn.20.

MAnye other tokens did Iesus/ which are not wrytten in thys booke. Agayne, there are many other thyngs, that Iesus did, whych, if thei were wrytten/ I suppose/ the worlde should not be able to conteyne the bookes/ that should be wrytten.

Answer

Sinct John speaketh not here of faith and charite but of miracles/ the knowledge wherof is not necessary for our saluacion/as his wordes folowing doe declare: these ar wrytten/ that you mighte beleue/ that Iesus is Christ/ the sonne of God/ and in beleuing may haue lyfe in his name. And what is moze required or desired of a Christian/ then to enioye euerlasting lyfe: that ought to be our whole study and endeuour/ to that ende ought we to applye all our myndes/ wordes and workes and prayers.

2. Theff. 2
argumēt

STande fast brethren/ and kepe the ordinaunces/ that ye haue learned either by our preachig or

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vnwritten berittles:

or by our Epistle. Of these words they gather, that Paule taughte diuerse things to the Thessalonians by word of mouth/without writing: which neuerthelesse he commaunded them to obserue and doe.

A Graunte that Paule taughte many thigs by word of mouth Answer.
which he wrought not in his Epistles to the Thessalonians. But how shall they proue, that the same thinges be neyther writtē by him in any other of his Epistles/nor in any other place of the hole Bible: for what argumēt is this: it is not written in this place or to those persons, ergo it is not written in the scripture at al. for the shortnes of one Epistle/or of one sermon, cannot sufficiētly cōteine al thinges necessary for our saluaciō: & therfore be ther so many bookes of the scripture, that what so is omitted and not spokē of in one place/or els darkly spokē of mighte bee writtē plainly in another place. And for this cause S. Paul writeth to the Colossians, sayiḡ: whē thys
letter

A confutation of

2. Cor.: 10

letter is redde wyth you/cause it also
to bee redde to the Laodicians. And
reade you also the Epistle written fro
Laodicia. And Saint Paul wyrteth
of himselfe/suche as we are in our ab
sence by letters/such are we in dede bee
ing present. Moreover Paul speaketh
not here of doctrynes of fayth and
charite/whiche euer continew wyth
out chaunging/adding or minishyng/
but of certayne tradicions/observacy
ons/ceremonyes and outwarde rites
and bodelye exercyses/whiche (as he
sayeth) is litell woorth to god warde/
but to be used for comelines/decent or
der and vniformite in the church/ &
to auoyde schisme: whych ceremonies
every good man is bounde to kepe/lest
he trouble the common order/and so
bzeake the order of charite in offendig
his weake brethren/so long as they be
approued/receyued, and used by the
heades and comon consente. But they
and every one of such ceremonyes/as
be neyther sacramentes/ nor commaun
dementes of fayth and charite, may be
altered

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unwritten verities.

altered and chaunged, and other set in
their places, or els utterly take away
by the authorite of Prynces, and o-
ther their rulers and subiectes in the
church. Yea also the tradycyōs, made
by the Apostles in ful counsel at Jeru-
salem, may be, and already are, take **Actes. 15**
awaye: as to abstayne from thynges
offered vnto Images, from blood and
strangled, at no where kept. And this
of Paule, that a man should neyther
praye nor preache capped, or with his
head couered, is also cleane aboly-
shed.

¶ Doctors to the same pur-
pose wyth theyr aun-
swers.

¶ The .x. Chapter.

Tertullian of the crowne of a sol. Argua-
dier. He reciting many tradycy-
ments.

A confutation of

ions (as to reneūce the deuil/his pōpe
and his Angels afoze Baptisme, to dip
the child: & thrise in the fōut / to geue it
pappe of hony and milke first thing af
ter baptisme/ and not to waie it in a
whole weeke after/ to offer both at the
day of the buriall and birth, on the sō
day neyther to fast neyther to praye
hneling/ noz also frō Easter to whits
son tide / crossinge of our foreheades/
with diuerse suche lyke) saith: If thou
require a law of these and other suche
disciplines, there can be no pretence of
a law for them out of the scriptures.
But thou shalt either perceauē by thy
selfe, or learne of some other/ that per
ceaueth it: that custome being author/
confirmer/ conseruer and obseruer of
fayth, shal maintaine and defende the
cause of this tradicion and custome of
fayth.

Answer

By the scriptures befoze alledged
it is euidentlye proued/ that all
thyngs/ requisite for our salua
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Unwriten berites.

cion/be set forth in the holye booke of
the bible/and that it is not lawfull to
put any thyng therto/ vnder payne of
euerlastyng damnacyō. The same Ter
tullia also/as it is afore rehersed/saith
that there is nothyng els/that oughte
to be beleued after Chrysts gospel ōce
published. Yea all the olde authors/a
thousande yere after Chryst/and lyke
wyse/almost/all the new/affyrme the
same:and would not haue vs credyte
their sayings without the profe of gods
worde.

Vnder
stande
here as
necessary
to saluaci
on.

Why shoulde we then beleue Ter
tullian agaynst so playne Scripturs/
agaynst the old fathers of the church/
and also contrarye to his owne say
inges: Yet here wyll I gentlye inter
prete hym/so as he maye bothe agree
wyth the Scriptures,wyth the olde
authors/and also wyth himselfe. Ter
tullyā speaketh here,not of doctrines
of fayth, hope, and charyte:but of tra
ditions,outward gestures/rites & ce
remonies/which be not necessary for
our

A confutation of
out saluacyon: but be ordayned for a
decente order, and conformite in the
churche/as is playnly shewed in the
answere to Saint Paul in the Epys-
tle to the Thessalonias. And that he
speaketh of such rites and ceremonies
it is euident. for all those that he re-
hearseth be mere ceremonies, and few
of them kept at this day: which nomā
myghte haue altered or abolyshed, if
they had bene necessariye to be kept,
vnder payne of damnacion.

Argu-
mente.

Cyprian to Pompeius agaynst
Steuens Epistle. It is of no lesse
authorite that the Apostles de-
lyuered by the instructyon of the ho-
ly gost, then that which Chryste him-
selfe delyuered.

Answer. **L**yprian speaketh not here of tra-
ditions vntowritten, but of such
thynges, as the Apostles dely-
uered in their writings: as the gospels
and

unto yttten verities.

and Epistles like as Paule sayeth:
I deliuered you that I receiued of the
Lorde, whiche thing I wrote to the.
But if thei wil nedes vnderstand him
of thynges deliuered by the Apostles
wthout wrytyng: then answer him
as Tertullian.

Origen. In obseruaūces of the Argus
church, there be diuerse things mente,
which all men must nedes do
and yet the reason of them is vnkun-
wen to all men. And he reciteth in ma-
ner the obseruaūces that Tertullian
doeth, and after he concludeth: Who
can certainly tell the cause of all these
things?

The answer made to Tertullian
an wyll serue Origen here. Answer

Athanasius vpon the 2. Epistle Argus
to the Thessa. Cap. 2. vpon this mente.
place: State et tenete. Hereby
M.i. it

A confutation of

it is playne, that Paule deliuered many thynges wythoute the scripture/ not wrytten in his Epistles, but by worde of mouth only. And these are worthy no lesse faith, then the other. Therfore I doe iudge the tradycion of the church to be a thyng, worthy to be credited: so that if any thyng be deliuered by it/ make no farther searche.

argumēt

Crisostom^o in the. 2. Epistle to the Thessa. Chap. 2. Stande fast brethren, and kepe the tradicions &c. Hereof (sayeth Chrysostome) it is playne, that Paule deliuered not all things in his Epistles, but also many thynges without wryting: and as wel those, as these, are worthe of like faith. Wherefore we iudge the tradition of the church worthe of credite: it is a tradicion, searche no farther.

argumēt

Epiphani^o against heresyes. li. 2. tomo. 1. Agaynst those that call themselves Apostles. 1. cor. 11. 14. 15. The

•vntwytten berles.

We must (saith he) vse traditions: for
all thynges can not bee perceyued by
the holy scripture. Wherefore the holy
Apostles haue set furth vnto vs some
thynges by the worde of god/ and soe
thynges by traditions/ as the Apostle
sayth: as I haue deliuered vnto you/
thus I teache/ and thus I haue deliue
red in all churches/ and thus you res
meber by what meanes I haue prea
ched vnto you/ except you haue bele
ued in vayne.

Answere these. iii. authors lyke Answer
as Tertullian is answered: sa
ying that they alledge S. Paul
for their purpose/ but clearly wrested
from his true meaning/ as it shal ease
ly appeare to euery indifferēt reader/
that is not blinded of malice to resyst
the truth/ as they may plailly perceue
by the answer made to S. Paule a
foze. And whereas they say/ that thigs/
geuen by woorde of mouthe/ are as
well to bee beleued/ as those/ that bee
Q. ii. wrytten:

A confutation of

wrytten: they meane that they are
worthy of lyke credite wyth tradycy-
ons wrytten. for neyther of both ar of
necessite to saluacion: but may be chaū-
ged, and taken awaye by common con-
sent, as it is afoze sayd.

B Asile of the holy goste. Cap. 27.
Of those doctrines, that ar pre-
ched in the churche, we haue soe
deliuered vs by wryting, and agayne
some we haue receiued by the traditi-
ons of the Apostles in mysteri that is
in secret: both haue lyke strengthe to
godlynes, nother doth any mā speake
against these/whatsoeuer he be/ that
hath but meane experience what the
authorite of the churche is. for if we
(lyke fooles) goe about to reiecte the
customes of the church, which ar not
wrytten/as thynges of small weyght:
we shall condemne those thynges, that
be nedeful for our saluacion in the gos-
pell. Yea we shall rather cut short the
true prechyng of sayth to bare name.
and

unwritten verities.

and he rehearseth like traditions, as Tertullian did.

ICrome againste the Luciferians. Although there were no authorite of the scriptures at all, yet the consent of the whole worlde/in thys matter/shold haue the force of a law. For many other thynges/whiche are obserued in the Church by tradicio/hauē obteyned the authoꝛite of a law written: as to dyppe the head thrise in baptisme: and when they are chrystened to geue them first pappe made of milke with hony/for a significacion of their infancie: on the Sondaye and all whytsonē weake, not to knele at their prayers.

Augustine vpon the wordes of Basile. Some of the ecclesiasticall institutions we haue receyued by wꝛitinges: some through traditions from the Apostles, approued by succession: and some vse hath allowed.

M.iii.

allowed.

A confutation of
allowed/being strengthened by custome.
Unto all which lyke vsage and lyke
affectyōs of godlines is due .of which
who wil doubt/though he haue but
small experiences in the scriptures:
for if we set our mynd to regard light
ly customes of the churche, delyuered
vs from our elders without the scrip
tures: it shall easelye appeare to them
that loke earnestly thereon/ how great
losse Chyristen religion shall suffer.
And he reciteth the same that Jerome
doeth/ wyth diuerse other.

Answer **T**hese .iij. authors/ and all that
make for the same purpose, bee
answered befoze in Tertullian.
for not one of those thyngs/ that they
make mencion of/ are necessary for our
saluation: and many of them are now
taken away: and the reste/ whiche yet
remayne (as to dippe the childe thryse
wholly in the water: to hallowe the
water/ oyle/ and cccame: or to crosse it
in the fore head) are not of necessite to
saluaciō. for John Baptised in Jordā
and

Unwriten berites.

And the Chāberlaine of the Quene of Ethiopia was Christened in the common streame/ & childre in daūger of life are Christened of the midwife/ or sōe other womā/ without any of these ceremonies: & yet thei wil not deni that al these baptismes be good/ & allowed of god. In Spaine also thei dippe the child but once/ as it was decreed in the coucell of Tollet. And I am suer/ they wil not say that al the Spaniards/ so many yeres/ haue wanted a thing necessary to saluatiō in their baptisme. God also regardeth not our outward bodely gesture in oure prayers: but he beholdeth the fayth & earnest desire of the hart of him that prayeth/ wher soeuer he prayeth/ & what soeuer bys outward bodely gesture be.

The s̄ae agāist Cresconi a grama argumēt
riē li. i. c. 33. to. 7. Although we
haue no certaine exāple of this
matter in the Canonical scripture: yet
neuertheles/ the truth of the s̄ae scriptures
in this matter is retained of vs/ whē
we do that/ that the hole church
alloweth.

A confutation of

alaweth. Which church the authorite of the scriptures commend. And for as muche as the holy scripture ca deceiue no man: whoso feareth to be deceiued with any dark speaking of it: let him aske counsel at the church ther in: which withoute any doubt the holy scripture doeth shewe.

Answer.

The answer is easye. Austen was moze circumspecte, the to thinke that any doctryne might be proued by vse and custome without the scripture. for baptysme of infantes he bringeth in this text, except a man be borne agayne of water and the holy gost he cannot be my disciple. And because the Donatists like as the Anabaptistes do nowe wrest this to them: that be of reres of discretion: against this expositiō he allegeth the maner of the church in christenynge of Infantes.

By the which he proueth that the church hath all waye taken this sentence: except a man be borne agayne, to be

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Written Verities.

Be spoken also of infantes. What manner of argumente shoulde thys be of Austen: The exposition of the scripture, and the vse of the Sacraments, may be iudged by the custome vsed in the holye church alwaye: ergo the church may make a newe sacrament, and ordeine any newe Article of oure fayth without the scripture. By the sentences befoze cited of Austen himself, it may be easely iudged. I also graunt that euery exposition of the scripture, wherein soeuer the olde/hole & true church dyd agree is necessarye to be beleued. But oure controuersye here is, whether any thyng ought to be beleued of necessitye without the scripture.

The same against the Epistle of argumente fundament Cap. 5. to mo. 6. I would not beleue the gospel, but that the authorite of the church moueth me. Ergo (say they) what soeuer the church saith, we must nedes

A confutation of

heres beleue them/as wel as the gospell. This argumente is naughte. For the testimonye of the churche is but as a publicke office of a recorder/as the exchequer/the court of the rolles/the office of a recorder, or a register of all Christendome: in whiche office menne maye searche and haue, of the keepers of such offices, the true copies of such lands/or other moueables/as be due to them by the lawe. And yet may neither the Registers/Recorders/Stewards of courtes/or towne clarkes put to/or take awaye any thing from the firste originall writings, no nor the iudge himselfe.

But all thynges oughte to be iudged by those writings. So likewise we beleue the holy Canon of the byble/because that the Primitive churche of the Apostles, and eldest wyters, conerte to their time, approued them in their register: that is, in their writings/whiche partlye sawe them, & partlye hearde them of the Apostles. And moze receue we not/because these
olde

vnwritten verities.

olde fathers of the firste churche testified in their booke that there was no more then these required to be beleued as the scripture of god. And yet were these wrytynge no lesse true, afoze they were allowed by them the sence, Christe witnessing and saying: I seke no witnesse of man.

Augustine to Cassulane. In these argumentes thynges, wherein the scripture of god hath determined nothing, the custome of the people and our elders ordinaunces oughte to be holden as a law: and the trasgressors of the customes of the churche at like wyse to be punished, as the breakers of gods law.

Of which thynges if thou wylte dispute and reprove one custome by another: there shal aryse an endlesse strife.

He repeteth also this sentence many tymes: that what so ever is vniuersally obserued & not writte in the scripture/ nor ordained by general councels: is a tradicio come from the Apostles.

Answer

A confutation of

Answer

Answere him as Certullyan: & yet of all other authors he is most playne, that nothing is of necessity to saluacion, besydes the Scriptures of God. But let vs graunt for their pleasures, that those customes, whiche they speake of, bee tradicions Apostolyke: yet they bee no longer nor other waies to be obserued, then the tradicions Apostolike wyttē. Which, as is before fully proued, maye (and are already) be both chaunged, & clearly taken awaye. And as concerning custome it is playnlye proued, that it is not to be receaued agaynst the Scripture, trueth, or reason.

They sai mozeouer that the perpetuall virginite of our Lady is to be beleued of necessity, as Ciprian, Chrysostome, Jerome, Ambrose, Austen, and all other speaking therof say. But this is not founde in the scripture: ergo there is some thig to be beleued that is not wyttē in the Scripture

vnwritten berites?

Scripture.

The minor that is to say, that Answere
thys is not witten in the scrip-
ture is fals. For firste none of
the old authours, that rehearse tradi-
cions of the Apostles vnwritten, make
mention of the perpetual virginite of
our ladye, to be one of them: but they
rehearse only diuerse ceremonies, or
bodely gestures, and suche rites vsed
in Baptisme, prayers, holy dayes and
fastynges, which (as I haue manifest-
ly declared) are not necessary to salua-
cion. But the most part of them are
clean taken away, and the contrarie
commaunded, and vsed by the vniuer-
sal church. Moreover all the sayed
authours proue her perpetuall virgi-
nite by thys texte of Scripture.

Ezekiell. 44. Thys doore shal be
shut, and not opened for
any man to goe throughte it: but
only

A confutation of

only for the Lord god of Israel/yea he shall goe thorough it/els shall it be shut still. for if these/and suche other fathers/had not iudged her perpetuall virginite to haue been wyrtten in the scriptures:they woulde neuer haue iudged it to haue bene a thing to be beleued vnder payne of damnacyon.

Sainct Jerome also calleth Heluidiū a rashe/and an vngodly man:because that he taught/that our Ladye hadde other children by Ioseph after Christs birth/which doctrine he coulde not proue by the scriptures of god. In like maner we cal al them/that preache a ny doctrine in the church without the Authozite of gods worde/both vngodly/rashe and wicked members of Antichrist.

argumēt

Argument. Yet they bring forth to maintaine their error the Baptisme of infantes/which (they say)is not contained in the scriptures:and yet this is to be obserued vpon paine of danaciō/of the said childre Ergo there is sōe thyng to be done of necessite

unwriten herites.

necessite to our saluacion/that is not contained in the scriptures.

O what a gappe these men open **Answer**
both to the Donatistes & to the
Anabaptists, that deny the bap-
tising of infantes. for if it were not
writen in the worde of god, no manne
ought to beleue it or vse it. And so the
Donatistes & Anabaptistes doctryne
were true & ours false. But in dede
the baptisme of infantes is proued by
the playne scriptures. firste by the fi-
gure of the old law/which was circū-
cisio. Infantes in the olde law were cir-
cūcised: Ergo in the newe lawe they
ought to be baptised. Againe: Infantes
pertaine to god/as it is said to Abraham
I wil be thy god/ & the god of thy sede **Gene. 17**
after thee. Christ saith also: suffer chil-
dren to come to me /for of such is the **Mach. 19.**
kingdome of heauen. And agayne: see
that ye despise not one of these lytle
ones: for their Angels in heauen al-
wayes behold the face of my father/
which is in heauē: for the sōne of mā is
cōe to saue that, that is lost. And agate
Paul

A confutation of

1. Cor. 7. Paule sayth, that youre children are holy nowe. By theie and many other playne wordes of Scripture it is euidente, that the Baptysme of infantes is grounded vpon the holys scriptures.

argumēt

Furthermore the churche saye they hath chaunged the Sabboth daye into the Sondaye, whych Sabboth was commaunded by God and neuer man found fault there at. See yng the that the church hath authozite to chaunge Goddes lawes: muche moze it hath authozite to make newe lawes necessarie to saluacion.

There be .2. partes of the Sabboth day. One is the outward bodely reſte from all maner of labour and worke: and this is mere ceremoniall, and was taken awaye with other ſacrifices and ceremonies by

99
vntwoyften verities.

by Christ at the preaching of the gos-
pell. The other part of the Sabbath
day is the inwarde rest or ceassing fro
sine from our own wils and lusts,
and to do only gods wil and commaū
dementes.

Of this part speaketh the Prophet **Esai. 56.**
Esai. He that taketh hede that he vn-
halow not the sabbath day, is he that
kepeeth himselfe that he doe no euyl:
and they that hold greatly of the thing
that pleaseth me, and kepe my coue-
naūte vnto them wil I geue an euer-
lastyng name that shall not peryshe.
And mozeouer the same Prophete
sayeth. **Esai. 58.** If thou turne thy feete from
the sabbath, so that thou doe not the
thing which pleaseth thy selfe, in my
holy daye: Then shalt thou be called
vnto the pleasaunt, holy and glorys-
ous sabbath of the Lorde, where thou
shalt be in honor, so that thou do not
after thine own imaginations, nether
seke thine own wil, nor speake thyne
owne wordes. Then shalt thou haue
thy pleasure in the Lorde, whiche shall

R. i. carrie

A confutation of

carry the hygge aboue the earth/ And fede thee with the heritage of Jacob thy father: for the Lords own mouth hath spoken it. This spirituall Sabbath/ that is, to abstayne from synne and to doe good/ are all men bounde to kepe all the dayes of their life/ and not only on the sabboth day. And this spirituall sabboth may no man alter nor chaunge, no not the whole church. That the vtter obseruinge of the sabboth is mere cerimonial/ saint Paul writeth plainly: as that the holy daies of the newe mone and of the sabboth daies are nothinge but shadowes of

To Ianua thinges to come.

rye epist.

119.

The bodely rest on the sabbath day is figuratiuely to be kepte

And that the outwarde bodely rest is a mere cerimoniall precept **S. Au.** Augustine also affirmeth/ saying that among all the ten commaundements, this onely/ that is spoken of the sabboth/ is commaunded figuratiuely: but al the other commaundements we must obserue playnly/ as they be comaunded/ with out any figuratyue speche.

Jerome

untwriten berites.

I come also to the Galathians. 4.
According to the same sayeth: letie
the congregatiō of the people/ with
out good order/ shoulde diminishe the
faith in Christ: therfore certaine daies
wer appointed/ wher in we should cōe
together/ not that that daye is holy-
er/ then the other/ in whiche we come
together: but that whatsoeuer day we
assemble in/ there might arysse greater
ioye by the sight of one of vs to ano-
ther.

To the

But he/ that wil answere wittelye perfite
to the question propounded/ affirmeth Christia
all the dayes to be lyke/ and not that al dayes
Christ is crucified only on good fridai be lyke
and riseth only on the sōday: but that and eueri
euery daye is the daye of the Lordes re day is
surrectiō/ & we eate his flesh alwaies. good frid
But fastinges and comminges toge- day, eueri
ther/ wer ordeined of wise men for the day is Ea
that geue theselves rather to the world ster day,
then to God: that cannot/ yea for the/ and we
that wil not come there at all/ there to eat: hys
make their sacrifice of prayers to god/ fleshe also
in the face of all the people.

wayes.

R. ii.

Hereby

A confutation of

Herby you may easely perceave/ that the church hath not chaunged the speciall part of the sabboth/ whiche is to cease from vice and sinne: but the ceremoniall part of the Sabboth only/ whiche was abrogate/ and taken away/ with other ceremonies of Moses law, by Chryst at the full preachig of the gospel. In place whereof the church hath ordayned the sonday for causes afoze sayd.

**¶ The Pappstes obiections
with answers vnto
them.**

¶ The.ii. Chapter.

argumēt **M**oreouer they boast themselves of the certētie of their doctrine and proue it to be true/ by the long continuance therof and luckye prosperite of their kyngdome: and their

unto written berites.

their aduersaries doctrine to be false /
by the persecutions / plagues / myseries /
and afflictions / which they dayly sus-
fer for their doctrines sake.

If the trial of true religion should be Answer
rest vpon antiquite of tyme / or vpon
worldly prosperite: then should the
gentyls / and pagans / haue a great ad-
uantage of vs Chryistians: and their
religion should be better then ours /
by the testimonies of our owne scrip-
tures. for idolatrye and worshipping
of false gods and their image was
used long before the law of god / written
and geuen to Moses / in which errors
and idolatry the heathen continue
vnto this day / in great prosperite &
wealth vnder most victorious Empe-
rours and Princes: whereas the true
churche of Christ hath been most mi-
serable afflicted / from tyme to tyme:
first vnder the Egyptians / after by the
Philistines / Canaanites / Phereesites /
&c. then by the Babilonians / Affiris
N.iii. ang

A confutation of

the **Medes/Persians/Sirians/and**
Romanes/both subdued/conquest and
led away captiues. And last of all (by
the turke and the pope/ the.ii. hornes
of Antichrist; the true church of christ
hath been most cruelly persecuted vn-
to death/with prison/ famine/ water/
fier/ fagot/ and swoorde/ these .vii. or
viii. yeares last past. Whiche Turke &
Pope/ although they be mortall ene-
mies the one to the other/ yet as **Herode/**
Pilate/ the Bishops/ Scribes &
Pharisees / although they were bit-
ter foes ech to other/ conspired agais-
t innocent Christ/ causeles condemning
him to death on the crosse: In lyke ma-
ner, I say/ the Pope and the Turke
do fully agree in this one poynt/ to
persecute and murder Christ in his
faythfull members. For as the sonne
can not be withoute his brightnesse/
nor the fier without his heat: so can-
not the true church of God/ be long
without the crosse of persecucion / as
witnesseth **S. Paule**: al they that wil
lyue

hntwitten berites.

live godly in Jesus Chryste shal suffer
persecucion. And our sauour Chryst
sayeth plainly/that his kingdome is
not of this world.

For if they persecute me (sayeth he)
they shal also persecute you: & Chryste
geueth not to his Apostles earthlye
peace in this world, but peace and qui
etnesse of conscience/ioyned with per
secucion. For if the wicked persecuted
Chryst himselfe, shal they not also per
secute his seruantes? And if they so
handeled Chryst/being the liuely tre,
what thinke you shal they doe to vs,
his withred braunches? And as the true
churche of Chryste can neuer be long
wythout persecution: in lyke maner
can the false churche of Bathan, and
Antichryste/ neuer cease from persecu
tynge, as it appeareth throughe oute
the Hystories of the whole byble. Of
the tyrannye, and crueltie of Antis
chryst in persecutynge of Chrystes true
church, prophesied Daniel long before:

Christes
bage.

Dan. 7.

A. iii.

of

A confutation of

The mark
to knowe
antichrist
by, is to
preuail
(by perfe
cucion) as
gainste
gods es
lect saints
Daniel. 8.
And the
marke of
the true
churche is
to be per
secuted
of Antis
christe.

of Rome. The .4. beaſt (ſaith he) ſhal
be the .iiii. kyngdome / whyche ſhal be
greater then all other kyngdomes: it
ſhall deuoure / treade downe and de
ſtroye all other landes / he ſhal ſpeake
wordes agaynſt the higheſte of all, he
ſhal deſtroye the ſainctes of the moſte
higheſt, and thinke that he can chaunge
tymes and lawes: & agayne he ſaieth
of Antiochus / which was a figure of
Antichriſt: there ſhall ariſe a king vn
ſhamfaſt of face, he ſhal be wiſe in dark
ſpeakyn / he ſhal be mightie and ſtrōg /
but not in his own ſtrength / he ſhal de
ſtroye aboue meaſure / and all that
he goeth aboute ſhall proſper in hys
hande: his hearte ſhall be proude / he
ſhal ſlaye the ſtrong and holy people /
and throught his craftines falſehead
ſhall proſper in his hande / and manye
one ſhall be put to death in his weal
thynes: he ſhall ſtande vp agaynſt the
Prince of Princes / but he ſhal be ſlain
without hande. Of the tyrannye and
proſperous ſucceſſe of antichriſt in ſlay
ing of the ſayntes of god, and the re
warde

Untwittten herities.

warde of them that bee slaine for the
witnes of gods trueth / speaketh also
saint john in the. vi. Chapter of his
Apocalips / vnder the openyng of the
iiii. and. v. seales: and in the. xvii. chap
ter, he lyuely setteth forth the Pope
in his own colours / vnder the person
of the whore of Babilon, being dꝛon-
ken with the bloud of saynctes: poin-
tyng as it were with his finger who
thys whore of Babilon is / and the
place wher she shal reigne / saying: the
woman / whiche thou sawest / is that
greate citie / which reigneth ouer the
kyngs of the earth. Now what other
citie reigned at that tyme oz at any
tyme since vnder the Christian kings
of the earth, but only Rome: Wherof
it foloweth Rome to bee the seate of
Antichrist / and the Pope to be verye
Antichrist himselfe. I could proue the
same by many other scriptures / olde
wryters & strong reasons. But for as
muche as Rodulphe Gualter hath
writtē herof a notable worke in Latē,
& now of Laten translated into Eng-
lish

Read the
places.

A confutation of

likke by J. D. J remit the reader to his booke, wherein he may be fully satisfied herof. Of the prosperite and securitye that the false church hath in worldly pleasures, vsynge the same with al gredines & voluptuousnes of carnal lustes, with the wicked deuices of tyranny against Christ and his true members, wherewith the vngodly daily persecute and murder gods electe for his trueth, wth the rewarde also of them that suffer for the same truth sake: it is most playnly wyrtten in the

Read the ii. and. iii. Chapters of the booke of Chapters wisdome.

By these scriptures now rehersed it appeareth most plainly, that worldly prosperite of the Pope and his clergy proue not the trueth of their doctrine: no: yet persecutyon of Goddes true preachers, and other faythfull people, argueth their doctrine to bee false. But if thou wilt nedes knowe where the true church of Christ is & where the false, and not be deceyued: herin take this for a plaine and full answer.

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unto written berites.

swer/that where soeuer the worde of
god is truly preached without addicio
of mans doctrines and tradicions/ and
the sacramentes duly ministred accor
ding to Christs institucion/ther is the
true church/ the very spouse of god/
Christ being the head therof. But how
many/ and who of that number/ that
heare the word of god/ and receiue the
sacramentes/ be gods elect and church
and true members of Christ/ is knowe
to god onelye. for the Lorde knoweth
who be his/ and no man can tell/ of
an other man/ whether he be worthy
loue or hatred/ although their works
seme neuer so holy and glorious afore
men/ so great a wytych is ypocrisie.

Last of al/ to make all coke suer/ argumēts
and to maintaine their ydola
trye besyde/ yea and also contra
rye to the worde of G D D/ as inuo
cation and prayinge to Sayntes/
worthyping of Images & reliques/
with pilgrimages/ and offeringes &
the

A confutation of

the sacrifice of the masse/for the quick
and the dead/ and pardons to deliuer
dead mens soules from purgatory/
holy breade/holy water/ashes/ palms
and suche other baggage: they alledge
reuelacions of Angels/of our Ladye
and other saintes/and dead mennes
soules appearyng to diuers men and
women/ bidding them to cause certen
masses/trentalles, pilgrimages/and
offering to Images and reliques/of
this and that sainte/to bee done for
them/ and they shoulde be deliuered
from the fier of purgatorye/where
the paynes be greater (say they) than
mans wit can comprehend. And whā
suche masses, pilgrimages with of-
fringes to suche saintes reliques and
images be done for them/they appear
to the same persons agayne/sayinge/
that by suche meanes they be deliue-
red out of purgatory into the eternal
ioyes of heauen: they tel also of many
wonders and straunge miracles/to
proue their doctrine/in all these as
fore sayed thynges/to be true. And be
cause

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vnwritten herites.

cause they haue great profyte and aduantage therby/ they (counting gains godlynes) haue fylled all theyr bookes with suche vanities and lyes: of which some be so fonde/ & so directly againste gods glory/ that the most earnest papistes (hauiing either learnyng or wilt) be ashamed of thē. Yea and the pope himselfe hath cleane put them out of gods seruice/ vsed in the churche of Rome: and yet must we reade them/ beleue them as necessarye articles of our fayth/ or els burne therfore lyke heretikes.

BY the manifest and plaine words Answer
of the Scriptures/ and the consent of the most auncyente authors before written/ it is euidente/ that neither the visions of Angels/ apparitions of the dead/ nor miracles/ nor all these together ioyned in one/ are able or sufficient to make anye one newe article of our fayth/ or stablyshe any thyng in religion/ without the expresse

A confutation of

preſſe wordes of god: becauſe that all ſuch thyngs (as is befoze proued) may be / yea and haue been (throughe gods permiſſion foꝛ oure ſinnes and bubeleſes ſake) done by the power of the deuill hymſelfe / oꝛ fayned and counterfeited of hys lyuelye members / Monkes, and friers, with other ſuch hypocrites.

But what ſhal ſathan nede to tell oracles / vſe viſions / ſhew apparitiōs / oꝛ woꝛke miracles now a daies? what ſhould he nede to toyle herin hymſelfe / oꝛ why ſhould he not / like a gentle mā / take his eaſe in his inneꝛ ſeing his ſubtil ſeruaūtes. Monkes / friers / Nōnes and other Pope holye hypocrites / can and doe counterfeit ſuch thynges daylye, and from their beginning hath dō diligently: parte whereof I ſhall rehearſe. About fourtene yeares paſſie at Orleāce in fraunce the Profeſſes wife died / willing to be buried at the friers in the ſame citie / without pope oꝛ other ſolemnite cōmonly vſed at buſtalles. Therfoꝛe the friers / fearinge

John Sleide.
dane.

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ſpeak
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But
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maſſ

hntwzitten berites.

to lease a great pray, if this shoulde be
suffered to enter into the heades of
the people, caused a younge frier to
speake in a vawte in a womans voice/
many people hearinge it: & sayd that
she was the soule of the Profests wife
condemned in hell for contemnyng of
the suffrages of the holy church/ com
maunding also her body to be cast out
of Christian buriall. But the profeste
so boolted out the mater, that the yōg
frier confessed the place and the man
ner of his speaking: and all the friers
were openly punished for that fault/
in the common market at Orleance.
But let vs come home to oure owne
realme of Englande. About. xxx. yers
passe in the borders of wales/ wyth
in a Priory called Lymster, there
was a younge woman called the holy
maide of Lymster: whiche, as the sae
was, lyued onely by Angels foode,
and was enclosed wythin a grate
of Iron. Unto whom certain daies/
when the Prior of the place sayede
masse/ the thirde parte of the hoste
wente

A confutation of

went hanging in the ayer (by miracle,
as it semed) from the aulter, wher the
Prior massed/into the maids mouth:
whiche thing broughte the people in-
to a great opinion of holynes in her/
and caused great pilgrimage to be ther
used. But when the Lord of Burga-
uenny, with his brother sir Edward
Neuel and diuerse other ientle men &
ientle wemē, came to trye the trueth
herof: thei caused the doore to be ope-
ned, and strayghte wayes the dogges
fought for bones, that wer vnder her
bedde. Wherupon they searching far-
ther/ founde a priue doore, whereby
the Prior myght resort to her and she
to hym/ at their pleasures. And then
she confessed that she made (as it wer)
ii. fine thredes of her own heres sig-
ly tyed together wyth fyne knottes:
and then made a bigge hole with a bed
kin/ thoroowe the corner of a quarter
of the hoste/ and fastened one ende of
the sayed heere to the corporas/
where the sayed Prior sayd masse/
and the other ende to her own bedde/
wherin

unwrytten verities.

wherin she laye: & tyed the other heer
 faste to the quarter of the hoste, and
 wrapped the other ende aboute her
 own finger. And whē the Prior had
 receiued his porcion of the hoste, she
 wōde by the threde (wherto the hoste
 was tyed) vpon her fingers / and so
 coueyed the ost into her mouth. Thys
 both the Prior and she confessed / and
 byd open penaunce for the same. To
 Saint Albans / about. xxviii. yeaeres
 past, came a mayde, crepyng vpon her
 knees and lening vpon. ii. thort staues
 enquiring after Saint Albans bōes /
 affirminge that she shoulde bee made
 whole and goe vpright, so sone as she
 shoulde come to the place / where saict
 Albans bones were. In token wherof
 an Aungell had deliuered her a keye,
 wherby she shoulde certenlye knowe
 where his verye bones were. And
 when she passed thus throughe the
 freates of Saint Albans creping on
 her knees till she came to Sainte Al-
 bans thrine / after she had made her
 prayers deuoutly there / she toke out

D. i. the

A confutation of

the key of her purse/whiche she sayeth
an Angel had deliuered to her: and that
she stode vpright & opened the shrine
with the sayd key/and then kneled a-
gayne to pray and to geue thanks to
god and saint Albāe for her healing &
geuing her strength to walke, whiche
was borne lāe. And by & by the monks
would haue had it rōge for a miracle:
but some wiser men thought it mete
to trye the matter better & to examine
her further / before they tēpted to rige
a miracle openly. And vpon her exa-
mination, she sayd that she had bene
lame from her birth: declarynge both
her kinned and place/where she was
borne.

Vpon whiche confession she was
cōmitted to a nōnery called Sopwel/
there to tary vntil messengers/whiche
they straight way sente furth, myght
returue and testifie the trueth. And so
she dayly and holyly visited saynt Al-
bans shrine. But the night before the
returue of the messengers she was con-
ueyed awaye and neuer hearde of nor
seen

hntoziltten vertes.

seen after. And the messengers declared to be lies al that ever she had said: for there was neuer none borne lame/ nor of her name/ where she sayed she was borne.

A straunge thinge it is/ to heare of the wonderful traunces & visions of mistres Anne Tiltworth of Suffolk, whiche tolde many men the secretes of their hertes, which they thoughte no man could haue tolde but god only: she cut stomagers in peces & made them whole againe/ & caused diuerse men, that spake agaynst her delusions/ to goe starke mad. Al which thynges were proued and openly by her confessed to be done by necromancy & the descent of the deuill.

But yet Elizabeth Barton/ called Elizabeth the holy mayde of Courtop streat in Barton, hēt. passed al other indeueltly deuises. for she could (when she list) faine her selfe to be in a traunce/ disfigure her face/ draw her mouth awrye toward sion, the one eare/ saynyng that she was thus tormented of **Sathan** for the
D. 11. synnes

A confutation of

Reade his power by our blessed lady of Loure
more of top fireat/and by her led into heauen/
herin her hell and purgatoꝝ: and there saw all
boke set the ioyes and paynes of those places/
forth in and toke bpō her to prophesy of thigs
print and to come/and of the kyngs death. This
in Halles instrumente of the deuill drewe into
cronicle. her confederacie both of heresy and
treason/holy monkes of the Charter
house/obstinate (they woulde be cal
led) obseruaunt friers of Greenwich/
nice Monkes of Sion/blacke monkes
(bothe of coules and condicions) of
Christs churche and saint Austyns
of Lantebury/Knights/Squiers/
learned men Bishops/and many o
ther: of which sort (whether they wer
blided by her or els of their own mere
malice and ypocrisie dissembled the
matter) some/ by due prose made a
gainst them/were iustlye condemned/
both of heresy and treason/and suffe
red wpyth the saied Elizabeth Bartō
accordyng to their demerites: a some/
acknowledginge their own offences/
were

hitherto written betwixt.

wer deliuered by the kynges pardon.

This wicked woman caused a letter to be made by a monke of Saint Austins of Canterbury in golden letters, feining the same to be deliuered to her by an Angel frō heauen. This mōstier was conuented both beefore William Marhā / Archebishop of Canterbury / and Thomas Wolsey / Cardinall and Archebishop of Yorke. Who epyther be cause that generation of the cleargy hath alway defended idolatrye and supersticion / or because she knewe to much of their incontynency and other wickednes of liuing (for she thzeatned them with eternall dānacyon / except thei repented and amēded their liues) they clearly discharged her wythout finding of any fault in her at al. But when the matter came to be examined by Thomas Cranmer / Archebishop of Canterbury / and Thomas Cromwel / then master of the rolles: they so handeled the matter, that they fōūde out the whole nest of that conspiracy: wherin was disclosed the whole nom

A letter forged as though it had come frō heauen.

Bishops euer haue been holsterers of idolatry.

A confutation of

her of those confederates, their bookes
of heresye and treason, the authors &
wryters of the same, and of the letter
seynd to be sent frō heauē. Al whose
detestable factes, as well of idolatry/
heresy and also of treason, wer so wit
tely and learnedly by Goddes worde
conuincid at canteburye by Doctor
Bethenow chaunceler of Englande/
(the being present and openly confes
sing the same) and also by another le
ned mā at Pauls crosse: that the most
part of them, whiche were beefore by
her seduced, did then bitterlye abhorre
her thameles and abominable factes.
what a crafty poynt of legerdemaine
was plaid about the beginning of king
Edwardes reigne by a Dycesse: which
being at masse pricked his own finger
and caused it to drop vpon the ost/per
swading the people that the ost bled
of it selfe by the miraculo^s working
of god/for to make the worlde beleue
the body of Christ to be as really and
naturally in the sacramēt/as he was
born of the virgin Mari his mother.

A notable
miracle.

for

Untwzitten berites.

for the which heinous fact/ proued as
gainst him and also by him confessed/
he did open penance at Pauls crosse.
I wpll rehearse one sermon/ made in
Duene Maryes beginning by a mo-
myth Mōke/ & so leaue of their baya &
wicked lyes. A new bystert precher/ be-
ing sōe time a mōke of Chrylts church
in Lātozbury/ stept into the pulpit in
saynct Pauls church/ saying that the
very body of chryst is realli & natural
ly in the sacramente of the aulter: yea
by gods body is it/ quoth he: & because
that nether oth nor periury can proue
a good argumēt/ he proued the same by
three notable miracles. The first of an
horse/ refusing to eat wasers so lōg/ as
their cakye god was amōg thē: the. 2.
by the deuil speaking in the likenes of
an horse/ being cōiured of a Prieste by
gods body to tel what he was: and the
3. a maide of Northgate parish in Lā-
tezburi/ who he said in pretēce to wipe
her mouth kept the ost in her hādker-
cher. And whē she cāe hōe/ she put the
sae lto a pot close couerd & spitted i an

Christe
prouedre
alli in the
hoste by
2. horses,
the deuil
spraking
in one of
them.

A confutation of

other pot: and after a few dayes the
loking in the one pot, founde a lytle
young prety babe, about a thastmond
long, and the other potte was full of
gored bloud. Here is goodly pulpit
matters to proue new articles of our
fayth. for if the Priestes, that tolde
the stories of the 2. horses, or the maid
that sayd that the bread was turned
into a litle childe, or the monke that
preached these shameful blasphemys,
or the deuill himselfe, who is father
of lies, could lye, speakyng in the horse
or in any of them: then doe all these
foresaid miracles proue nothinge his
purpose. But. O mercyfull God, in
what a miserable state were we thine
afflicted members, if it wer true, which
they say, being both enemyes to thee
and to vs also for thy truethe's sake:
for we shold not onlt suffer extreme
miserie, as losse of our goods, good
names, & the cōpany of our dere frends
in our native country: but also burne
as heretikes in this world, if we came
in their cruell handlyng, & also burne
eternallye

Unwritten verities.

eternally in the unquenchable fire of
hell if their cruell curses myght take
effect. Wherefore we yelde thee most
harty thanks. O father of al mercies,
and to thy sonne Iesus Chryst our sa-
uiour: whiche haste promysed for hys
sake and in his name thy kyngdome of
heauen to al them which suffer per-
secution for thy righteousnesse sake.
Nowe that we then knowe true visiōs
of Angels from false/true apparitiōs
and miracles from counterfayte, but
by the scripture of god: which is the
rule and true measure where wth
we must try all thynges as S. Iohn
sayeth: beeleue not euerye spirite but
proue them, whether they be of God.
For manye false Prophetes are gone
out into the world. Herby is the spi-
rite of god knowen: sayeth he: euerye
spirite, whiche confesseth that Iesus
Chryst is come in the flethe/is of god
&c. Whoso euer therfore sayeth/that
there is anye thyng, that pacifieth the
wrath of god or obtaineth his fauour
and fo/geuenes of synnes but onelye
Chrystes

A confutation of

Chriſtes death and paſſiō: he denieth
Chriſt to be cōe a ſauour in the fleſh.
Wherefore theſe Angels/ſainctes/ ſoules
of the dead/ and miracles/ that alowe
woꝛſhipping of ſainctes by inuocaciō
and prayinge to them/ the ſacrifice of
the maſſe foꝛ the quicke and the dead/
woꝛſhipping of images/ pilgrimages/
offeryngs to holy reliques/ to forgeue
ſynnes oꝛ to delyuer the deade oute of
purgatoꝛy: denye Chriſte to be come
an only ſauour by hys fleſhe. foꝛ they
make all theſe to be ſauours frō pur
gatoꝛy/ oꝛ at the leaſt/ coadiutores to
helpe him in that office of ſaluacyon
and deliuering thoſe ſoules frō ſinne
and the paynes due foꝛ the ſame: and
ſo they cannot be of God but of Antis
chriſt. Thus I haue plainly/ fully and
truly without fraud of cloking oꝛ co
loure of rhetorike and darke ſpeache/
to blind the eies of the ſiple peple/ an
ſwered to al (that I remember) which
the Papistes doe oꝛ can alledge/ either
by wꝛiting/ preaching oꝛ reaſoning/ foꝛ
the defence of their vnwoꝛtthie verities/
wher

vnwrytten verities:

wherēpon they bulde so many defestable idolatries and heresies: and the same answers/ if they be aptly applied and placed by a discret and witty reader/ wil suffice for the answer to all that euer they haue or can byng furth for the maintaining of their vnwrytten and vncertayne verities.

And yet I wyl not be so much wedded to myne owne witte or will/ but that if they be able to answer so plainly and trulye to the Scriptures/ authors and reasons reherſed by me, as I haue done to theirs/ and to proue their doctrine of vnwrytten verities by as playne cōſet both of scriptures/ aunciente doctours/ and as pithy argumentes/ as I haue done myne/ and sette it forth in prynte to the iudgemente of the whole worlde, as myne is: I ſhal not onely acknowledge mine ignorance and erreure/ but I ſhall gladlye returne into Englande, recāt myne heresyes/ openly ſubmyttinge my ſelfe to ſuch diſcipline & correction/ as they ſhall thynke mete for myne offences.

A confutation of

offences. But if thei refuse to answer
my booke by writing/ & vsing their olde
trade burne both my booke and the rea-
ders therof: let them knowe thei shal
doe nothyng but cut of the head of hi-
dra. for for every heretike (as you cal
them) which you shal burn/ wil arise
many faythful and cōstāt Chzistians.
for except the grayn or corne of wheat
dye/ it remaineth alone: but if it dye/
it bringeth forth much fruite. Wheres-
fore I most hartely beseeche the father
of heauē of his infinite mercye (if you
be not indurat in your heartes wyth
that synne which is irremissible and
shal neuer be forgiven in this worlde
nor in the worlde to come/ and resyste
the holy gost impugning the trueth of
god of you knowen/ and defendynge &
maintaining wicked doctrines/ which
your consciences beare recorde to be
idolatries and heresies) that he wyll
mollifie your stony heartes/ and geue
you fleshy heartes: yea rather spiritu-
all and godly hartes to worshyp him
truly in spirite/ accordyng to his god-
ly

111

vñ witten berites.

li wil/expressed in his holy word writ
ten. And I exhort al you, which feare
god & be desierous to saue your owne
soules, to flee from this whore of Ba Which is
bilon and from al her detestable ido Rome,
latries and heresies not builded vpon
the sure rocke of gods infallible word
written but vpon the qualintre of vñ
wittē berites: wher vpon whatsoe
uer is builded furth with eyther sin
keth or quite ouerthroweth. And stāde
thou fast and stay thy sayth, wher vpon
thou shalt builde al thy workes vpon
the strong rocke of gods word/writte
and contained within the old testamēt
and the newe: which is able sufficiētly
to instruct thee in al thinges nedeful
to thy saluacion/ and to the attaimēt
of the kyngdome of heauen. To the
whiche I beseeche the almightie father
of heauen of his infinite mercy and
goodnesse/ and by the merytes of
his only sonne, oure sauour &
redemer Jes^{us} Christ/through
his holy sprite in vs
bring vs all.
Amen.

**¶ Faultes escaped in the
p[re]p[ar]acyng.**

A. 2. pag. 1. line 19. That apparicions
of the dead. A. 2. pa. 2. li. 6. can. the pa
pistes. C. 1. pa. 1. li. 15. were. ecc. C. 1.
pa. 2. li. 18. martyrs, and al the people
sayd amen. C. 7. pag. 1. li. 4. are there
opened. D. 4. pa. 2. li. 6. I haue shewed
you. D. 5. pa. 2. li. 14. ruinus house. F.
1. pa. 1. li. 18. scriptures only. f. 1. pa. 2.
li. 15. Donatystes. G. 4. pa. 2. li. laste.
The counsel, woulde be a capitall. T.
G. 5. pa. 1. li. 22. before note, put a ¶,
which noteth my saying and not the
doctors. G. 8. pa. 2. li. 1. but now, wold
folowe the. 6. canon of Nice. H. 1. pa. 2
li. 15. be those bokes. H. 2. pa. 1. li. 11. mid
ges. li. 18. terme. J. 1. pa. 1. li. 16. soule.
J. 5. pa. 1. li. 7. put a ¶ before By this
K. 1. pa. 1. li. 24. blot out, cf. K. 3. pa. 1.
li. 1. wherby you may. K. 3. pa. 2. li. 11.
Christ (saith). The deuil K. 5. pa. 2. li.
2. Dopey. N. 2. p. 2. li. 2. spiritual. N. 3
pag. 2. li. 8. Dec. 02. Dec. yeares. N. 5
pa. 1. li. 17. ouer. li. last. of late. N. 6. pa.
1. li. 10. be gods elect church.

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